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# THE Vintners Anſwer

TO

## Some ſcandalous Phamphlets

Publiſhed,

( as is ſuppoſed )

By

*Richard Kilvert*;

And abetted in ſome points, by his Brother *Roger*, and Alderman *Abel*.

## Wherein the Vintners vindicate

their owne Reputations to the world, for ſatisfaction of all ſuch as know not the ſaid

*Kilverts*

Wretched and lewd converſation, or have credited his foule impudent defamations ſuggeſted againſt them.

*Magna eſt veritas, & prevalebit.*

by Hen: Parker Eſqȝ.

1641

*London*, Printed, Anno 1642.

MVSEVM
BRITAN
NICVM

# *Kilvert* charges the Vintners of three things:

1. THat they were Projectors, and contrivers of that Impoſition of 40 *s. per* Tun, which the King ſet upon Wines imported in 1637.
2. That they were alſo actors, and proſecutors of the ſame, to the grievance of the Subject, by Farming the ſame, by taking 1 d. and 2 d. *per* quart, upon the conſumtion of Wines above the due price, by obtaining other illegall things, &c.
3. That in all theſe things they had a covetous deſire of inriching themſelves, and that by theſe means they have greatly inriched themſelves.

But it is to be noted, that in theſe points of Accuſation, *Kilvert* is himſelf a Delinquent, and was firſt accuſed; and yet though he act but the part of a Recriminator againſt the Vintners, he takes upon him to be a competent Accuſer, and takes advantage againſt them, to take away the validity of their teſtimony, as being by him pronounced guilty.

It is apparent alſo, that both *Kilvert* and Alderman *Abel* do recriminate the more confidently, becauſe the Vintners are a conſiderable body, and ſuppoſed able to make great reſtitution to the Common-wealth, if they can any way taint their innocence, and lay them open for Delinquents; yet both are not equally furious.

The ſubſtance of that which Alderman *Abel* ſays, is; That that this Project was firſt contrived at Court, and for divers yeers urged upon the Vintners, and yet ever repulſed, and never conſented too, till 1637. And then he being Maſter of the Vintners Company, (divers of them being then proſecuted in

Star-chamber) was requeſted by them, to redeem them from ruine. And thereupon, whatſoever he undertook, was meerly to preſerve his Company, and for no other ends; and that he had no benefit by it, nor aimed at any, nor did effect any thing, but with the conſent, and by the authority of the generality of Vintners.

*Kilvert* being a man indued with more boldneſſe, makes no ſcruple to alleage further, That it appears by the Acts and Orders of their own Court, that they were the plotters and contrivers of that Impoſition. He inſtances in the Act of *6 Nov.* 1637. and the 22 of the ſame, when the Company conſented to treat of, and to admit the Impoſition; and he ſaya, That from thenceforth the whole Project was managed by the Company in open Court at their Hall, and the major part of Vintners were preſent at thoſe Courts, and did conſent by holding up of hands. He inſtances in the 7 of *Febr.* 1637. when the Company appointed ten Contractors to ſeal to the King; and in the 13 of *Febr.* when *Griffith* by Letter gave inſtructions how to covenant. He ſays he was no Patentee, nor iſſued money in the buſineſſe, nor was at the Vintners Hall, till the Project was concluded and petition'd for.

The ſubſtance of that which the Vintners reply hereunto, is; That the Impoſition cannot be ſaid to be contrived, or plotted in *Nov.* 1637. or after *Nov.* which was in being long before, much leſſe can the Vintners be ſuppoſed to be the contrivers and plotters of that, which for divers yeers before they had oppoſed and withſtood at their own great perill and prejudice.

That whoſoever the contrivers and plotters were in the conception, yet if the Midwifery and Nurcery of *Kilvert* and Alderman *Abel* had not given it birth, and growth afterwards in the world, it muſt needs have proved Abortive.

That in 1632. an Impoſition of 4 l. *per* Tun was ſolicited by ſome of the Kings Miniſters; and in 1633. my Lord Treaſurer *Weſton* was urgent to bring the ſame to paſſe; but the Vintners not ſubmitting thereto, an extrajudiciall Decree in Star-chamber was procured, prohibiting Vintners to dreſſe meat, and reſtraining them from divers benefits of their Trade; and this was prepared as a laſh to over-awe them, and either to abate

their

their courage in oppoſing, or to diminiſh their power.

That my Lord *Cottington*, and ſome other Lords did inforce the ſame Impoſition; and that my Lord of *Dorſet* pitying their condition, and thinking them not ſufficiently knowing of their own ſtate, was ſo open and plain, as to tell them, It was folly in Travellers, to deny their purſes to Robbers upon the way, and to draw harm upon themſelves thereby, when they had no ſufficient force, either to defend their purſes, or their own perſons: And having ſo told them, he applyed it further, and ſwore it was their own caſe.

That this Decree being ſo formidable in thoſe injurious times, and ſo many great men ſo intentive to make uſe of it, in 1634. The Vintners did furniſh for the Kings uſe, 6000 l. upon a promiſe to be ſecured from the Decree, and to have their due Priviledges confirmed in Dec: following, and they obtained a Warrant from the Councell-Table to that effect; and ſome of them being not fully ſatisfied with that dilatory Warrant, my Lord of *Arundels* words were, Will you not be ſatisfied with the word of a King?

That till Dec: aforeſaid, the Company remained quiet and unmoleſted, but then ſeeking the promiſed aſſurance, their anſwer from the Lords was, That the King wanted more money, which if they would ſupply, more then had bin promiſed ſhould be performed, and the Impoſition was again preſſed.

That the Vintners not yet yeelding to the Impoſition, the force of the Decree was inculcated, and the promiſed aſſurance was denyed, the 6000 l. lent was detained, and uſed onely as a bait to draw them further on, and to intice them into the Project.

That other great ſuits then hanging in Star-chamber to be ſolicited by *Kilvert*, the Vintners injoyed ſome reſt till 1636. and then divers of them were vexed upon the Decree; and in *April* following *Kilvert* made his open boaſt, that the Biſhop of *Lincolns* caſe being once ended, he would immediately ſet himſelf to proſecute the Vintners upon the Decree.

That Alderman *Abel* being Sheriffe Elect of *London* before Midſummer, 1636. by right whereof, according to the City cuſtome, he was to be choſen Maſter of the Vintners, he refuſed

it, pretending that he ſhould be better able to ſerve the Vintners after the expiration of his Shrievalty.

That at Midſummer, 1637. Alderman *Abel* took upon him to be Maſter of the Company, his Shrievalty expiring at Michaelmas following, the Biſhop of *Lincolns* triall being ended about the ſame time, both he and *Kilvert* had good leaſure to joyn, and to combine about the buſineſſe of Vintners.

That from *Feb.* and *Hil.* Term next, before the Vintners having been examined upon oath in Star-chamber, and confeſſed the dreſſing of Meat, &c. contrary to the Decree, there was nevertheleſſe no further proceeding in Eaſter, or Trin. Term againſt them; but in *Sept.* following, both *Kilvert* and the Alderman being at leaſure, they had meetings and conferences, as themſelves confeſſe, and then at the Aldermans houſe *Kilvert* imparted it, that he had Warrant from the King, to ſolicite againſt all Vintners, as well thoſe that had given over their Trade, as others, for breach of the Decree; and that *Marq. Hamilton* had power from the King, to treat with ſome of the Company touching His Majeſties pleaſure therein.

That upon the 25 of *Octob.* following, at a Court of Aſſiſtance Alderman *Abel* made this Overture known, and with great paſſion ſet forth the danger of the whole Company, whereupon ſome were ſelected to make their addreſſe to M. *Hamilton*, and to negotiate that affair.

That upon 31 *Octob.* they which had attended M. *Hamilton*, reported to the Aſſiſtants, that it was communicated to them from the Marq. that the King expected an Impoſition but to be agreed upon by Committees, indifferently to be appointed both by the King and Vintners; and that in reſpect of the ſame Impoſition, the Vintners ſhould re-tail Wines dearer by eſpeciall grace, and withall obtain confirmation of former Privi-ledges, and a grant of further benefits.

That the Marq. did impart his private advice for their yeelding herein, becauſe though the Delinquents Fines were given him, yet he conſidering that the ruine of divers private men, would not ſo much inrich the Kings coffers, was willing to attend the Kings favour in ſome other ſuit, ſo that the Impoſition might

might be condiſcended to, for the Kings greater profit, and the Vintners better ſafety.

That hereupon a generall Court was called on *Nov.* 6. 1637. wherein much was laboured by *Kilvert* and the Alderman, both by fair promiſes and ſharp threats, to induce to the Impoſition: It was promiſed, that the King would pardon all former delinquencies, that the Vintners ſhould have His Majeſties eſpeciall favour, and by the ſame injoy not onely former immunities, but further Priviledges alſo, and for ever be made a glorious Company; That they ſhould dreſſe and ſell Victuals, Tobacco, Beer, Sugar, &c. That they ſhould be free from Informers, and have power to reſtrain the incroachments of the Coopers. On the other ſide, as Benefit was the bait, ſo Terror was the hook, and Deſtruction in the next place was laid before them; In caſe they did reject the Impoſition, it was menaced, that they ſhould be proſecuted upon the Decree, perplexed with Informers, diſabled for their Trade, that the King was unalterably reſolved to have this Impoſition, whether they aſſented, or no; That if the Vintners were rich, the King would not be poor; That he would as ſoon loſe his Crown land, as this benefit, that Wines being a forein Commodity, the Law allowed the King to impoſe upon it at pleaſure; that it was alſo in the Kings power to ſuppreſſe all but 40 Vintners in *London*, and that good Councell had ſo reſolved it; And the Aldermans Concluſion was, Shall I ſee my Company digg'd up by the roots, my Brethren ruin'd ith' Star-chamber, and the cankerly Cooper between the bark and the tree eat up all?

That theſe things being ſo repreſented to the Generality in thoſe times of violence, the main body voted rather to comply with the King by furniſhing another preſent ſumme, then by this Impoſition, and 10000*l.* was nominated; but both *Kilvert* and the Alderman called ſome of them out, and upbraided them as beggars, not able to pay what had been formerly levied for the King, and at laſt concluded, That the King expected, and would have more yeerly then ſuch a ſumme. And ſo the Queſtion at laſt being put after long conteſtation, Whether they would ſtand out any longer againſt the Impoſition, upon ſuch terms, or comply with the King, in chuſing and authoriſing a

Committee

Committee to treat of the manner of an Impoſition; the Generality did chuſe to comply ſo far, and to appoint a Committee.

That this Act of Court were not ſo main an Evidence for *Kilvert*, and fit to be ſo often inſiſted upon, if it were not miſalleaged, and miſ-applyed; for if the *major* part of Vintners did appear, and conſent, yet they were perſwaded, threatned, intreated, but did neither perſwade, threaten, nor intreat; and they conſented to comply with the King, and did not uſe means that the King might comply with them, as *Kilvert* moſt maliciouſly inverts it; and their compliance was in appointing Committees to treat of an Impoſition, but not abſolutely to ſubmit to it; and if they had abſolutely yeelded, yet all circumſtances conſidered, it ought not to be held a voluntary yeelding, but ſuch a violent one, as the Sea-mans is in a Tempeſt, when he ſubmits to the weather, and chuſes rather to caſt away all his wares, then himſelf, and ſhip, and all.

That on 22 *Nov.* following at another generall Court the Committees reported what the Kings demands were, and the Generalities aſſent being queſtioned, it was aſſented that the Committees might yeeld to 40*s.* *per* Tun, provided that they might be aſſured to have from His Majeſtie the immunities and benefits propoſed and expreſſed, and that all this were juſt and good in Law; (but indeed theſe words concerning legality are not entred in the Hall-book.)

That this Act of Court, if it be taken moſt ſtrongly againſt the Vintners, though it be *Kilverts* prime engine, yet it evinces no more, but that they ſubmitted to the Kings *demands* urged upon them, as hath been ſaid; and ſince they had no power to hold out againſt it any longer, they provided for ſome helps to inable them to bear it, and thoſe alſo no other, but ſuch as had been *propoſed*, and *expreſſed* to them; not ſuch as they had greedily gaped after; the Book it ſelf will juſtifie in that, and indeed the benefits and immunities were inconſiderable to the Vintners, ſuch as had no great reality in them, nor had they any beleef in the obtruders of them, nay they know they were obtruded rather to make them guilty, then to make them gainers; ſetting aſide exemption from the rigor of Star-chamber,

they

they would willingly have forgone all promiſed priviledges, and given great ſums of money beſides, to be delivered from the Impoſition.

That it is extreme malice and falſhood in *Kilvert* ſo to alleadge and miſ-recite this Act, as if it had no relation to former violence and conſtraint; or as if it amounted to a meer requeſt, nay to a Project in the Vintner; as if his end had been to oppreſſe the Cooper, and to Monopolize the retayling of Wines thorow the whole Kingdom; or as if the words did teſtifie of the Vintners demands, and propoſitions, and requeſts, and not the direct contrary.

That the Vintners are not deſtitute of further anſwers alſo; For firſt, the major part, and better ſort of drawing Vintners were not that day preſent at the Hall, the buſineſſe was ſo farre diſaffected, and they in oppoſing it had been ſo farre wearied out and worried (as it were) by *Kilvert* and the Alderman, that they did forbear any longer to appear, nothing being there expected, but checks, affronts, and diſgracefull uſage, and therefore the moſt part which appeared that day, was of Suburbian retaylers, poor men, and ſuch as dealt in Rundlets, and ſuch as faction had drawn in for a good number of them. Secondly, of ſuch as did then appear the more loud and turbulent part, carryed it, rather than the major part of able and modeſt men. Thirdly, Thoſe of the better ſort which did give their conſent, did it not with any true liking to the project, but meerly to avoid ruine in the Starre-chamber. For the ſhipwrack of the Sopeboylers, and others, was then freſh, and in view, and that Court had then gotten them the ſame repute, as a *Timariots* horſe has in *Turkey*, where they ſay no graſſe ever grows, after the impreſſion of his fatall hoof. Fourthly, the entry of that dayes Act is much to be ſuſpected, as well as many others, for many paſſages then intervened, to which the world is not now privy: for firſt, All Courts of generality were called by the Beadle, in the Kings name, a form of ſummons never before uſed, and had now been uſeleſſe, if the generality, out of diſtaſte to the buſineſſe, had not been unwilling to appear; and if the Alderman and *Kilvert* had not been very eager in obtruding upon the Company againſt their liking. Secondly, Divers other Courts

were

were called both before and after the 6 and the 22 of *Nov.* wherein the generality diſſenting and diſavowing the Project, and alleaging many reaſons of illegality, & inconvenience in it, no entrance is remaining therof, nor memory of any ſuch Courts held; and yet if any ſuch remembrances were now extant, they would teſtifie for the Vintners againſt th Projectors, and plainly diſcover who they were that purſued, and who that rejected the deſigne. Thirdly, *Kilvert* has no regard at all to the true reciting of ſuch acts as are remaining in the Clerks Book, but to the perverting of juſtice, ſatisfies in all his allegations. Fourthly, The Acts themſelves were not alwayes rightly entred. Sometimes the Clerk was checkt and over-awed, ſometimes entries were made contrary to his liking, and without his privity, ſome things being omitted, and ſome inſerted, and ſome wreſted, and miſ-ſenſed; ſo that indeed the acts are more properly *Kilverts*, than the Companies. The Book ſayes alwayes, that the major part of Vintners did alwayes appear, and the major part of the Apparence conſent, but this was ſeldom ſo. And the major part did never conſent, but with this Proviſo, That the thing conſented too was legall, and warranted by Counſell; but this was never entred. And upon the 25 of *Oct.* 1637. Committees were appointed to treat with Marqueſſe *Hamilton*; but the Book adds, Concerning the advance of the prices of Wines, and this is meerly ſuppoſitious. Fifthly, Many of the Vintners were practiſed and tampered withall, eſpecially the meaner ſort, and many of the better ſort were over-powred, and born down by might and threats, and ſingled out from the reſt. For example, *Nov.* 22 M^r. *Rogers*, and M^r. *Maſon* being oppoſers of the Impoſition, were not onely controlled in publike, as obſtinate men, and ill-willers to the Kings ſervic, but it was commanded to be entred in the Hall Book, as a great delinquence, and there it ſtill remains regiſtred: and this being not ſufficient, the ſame men were the ſame day ſent for by the Beadle, to the Caſtle Tavern in *Pater-noſter* Row, where *Kilvert* and the Alderman dined, to receive further rebuke and inſolent uſage: and this was for example to diſanimate the reſt. For Alderman *Abel*, as he was an Alderman of *London*, and Maſter of the Company of Vintners, and aſſiſted with *Kilverts* infinite wiles and

and impoſtures, and as he had to do with a diſtracted body of men of ſeverall mindes and qualities, holding no perfect intelligence one with another; and as he was at that time of unſuſpected faith, and in their good opinion, and as he had the advantage of thoſe projecting times, and influence from ſome great perſons of honour, and above all, the Kings name to make uſe of in all his pretences, had ſtrange advantages to betray his brethren, and bring about his own purpoſes. Sixthly, beſides diſadvantages common to other Tradeſmen, the Vintners were divers other wayes alſo liable to the laſh, and obnoxious to injuries; for by the Statute, the Lords had a power to ſet the re-tailing prices of Wines ſo, as that they might undo the Vintners at pleaſure, if they would not ſubmit to the Impoſition; and they did lay hold of this power to this purpoſe, cauſing them to ſell cheaper then they could well afford, and that yeer when the Impoſition was firſt conſented too, fearing leſt the Vintners ſhould recede and retract, they ſet the prices lower, and raiſed them after, but not till all things were made ſure. Moreover, to affright the Vintners further, it was repreſented to them, that by the Law the King might ſuppreſſe all but 40 Taverns; that he had right to impoſe upon forein commodities, and that dreſſing of Meat, ſelling Tobacco, &c. were not undoubtedly belonging to their Trade, ſo that their caſe would be more deſperate then the Sope-boilers, or the Iriſh planters, and theſe yet in Star-chamber had faln without mercie. Seventhly, all theſe indirect paſſages notwithſtanding, there is ſcarce above one generall Court, wherein the Impoſition was conſented to, moſt of the other paſſages of preparing, ripening and perfecting the Project, were tranſlated by Courts of Aſſiſtance, and at ſuch Courts it is ſufficient if 12 beſides the Maſter be preſent, and the *major* part of thoſe 12 ſufficiently ingages the whole Company. And it is to be noted, that it ſeldom happened at thoſe Courts, that there were preſent above five or ſix drawing Vintners, and of thoſe alſo, ſome were the Aldermans creatures: For Example, on 27 *Nov.* 1637. a draught of a Petition was preſented, there were then 15 Aſſiſtants, of thoſe there were onely five drawing Vintners, all the reſt had given over their Trades, or were of other Trades, though

free of the Company, and many of them were liable to many other exceptions, and yet theſe referred that weighty buſineſſe to be proceeded in by any three of the Committees, the Maſter being one, ſo that if the Alderman could procure any two to joyn with him, that *junto* was ſufficient to diſpatch all; and by this means the Aldermans houſe was the place, and the Alderman himſelf, with ſome of his privadoes, was the man, where, and by whom divers important matters were expedited. And at ſome times the Alderman alone was ſufficient, for 1000 l. was given to *Kilvert*, and 3000 l. to Marq. *Hamilton* out of the Companies purſe; but there is no Act of Court remaining, to ſhew by what authority theſe moneys were diſpoſed, nor does the Generality underſtand any thing thereof, but that the Aldermans authority was ſolely effectuall in that buſineſſe. Eightly, *Kilvert*, the moſt fatall of all falſe-Informers, the moſt miſchievous of all Projectors, the moſt impudent of all Impoſtors, was introduced to ſit at the Vintners Hall in Court, there to act the Lyons and Foxes part, and when that grew odious to many, he was by an adoption of meer formality, made free of the Company, that he might inſult and inſinuate the more, and by his Mercuriall trumperies prove more fruitfull in miſchief. And though he denies to have been at *Vintners* Hall till the creation of the Project, yet he was there often, and that before, at, and after the 22 of *Nov.* for that very day it was that he ſo upbraided M^r *Rogers* and M^r *Maſon* at the Hall, and dining after in *Pater-noſter Row*, expreſt himſelf in more inſolent, and taunting language. Ninthly, when the Generality was drawn together by the Kings command, they were cauſed ever to attend below divers hours till the Alderman and his party had framed and debated the buſineſſe, the Generality had no ſhare in the diſcuſſion of matters, it was ſufficient for them to authorize and own what the privadoes had before diſcuſſed; and if any private man complained hereat, or took upon him to debate any thing by them reſolved, he was ſingled out, and treated as an enemy to the King and his ſervice; for example, *Tho. Cox* was ſo treated in open Court, and M^r *Rowland Wilſon* was convented alſo before the Marqueſſe, and by him terrified, and taxed as the Kings oppoſite. Tenthly, when the Company did not

appear

appear in ſo full a body as was thought fit by *Abel* and *Kilvert*, the buſineſſe it ſelf not being more diſpleaſing, then the carriage of it, notice was taken thereof eſpecially about *Nov.* 1637. and that the abſent might be known, the names of ſuch as were preſent were taken upon command; and this manifeſts how many wiſhed ill to the Project, and how few were active in the conſummating of it. Eleventhly, as *Kilvert* and the Alderman had too much influence in entring acts, ſo they had the like in ſuppreſſing and taking away all ſuch papers and Notes, as might arm and inable the *Vintners* for a fuller and clearer defence. For example, a Petition, and a Schedule of divers unlawfull demands annexed in *Nov.* 1637. is charged upon the *Vintners*; whereas there is no copie of either remaining in the Hall-book, or in the Clerks hands, *Kilvert* muſt be the onely Regiſter in this caſe againſt his Adverſaries, and though they can prove, that they never fully agreed upon any Petition, and that which was preſented to them, was by him altred in matters of pertinence, contrary to the liking of the *Vintners*, yet he ſtill charges them upon his own papers, by himſelf penned, and by himſelf preſerved. Twelfthly, to give inſtances, what ſlavery and treachery the *Vintners* lived under, two onely ſhall ſerve: There was 6000*l.* to be repayd to the Company; out of this the Alderman would deduct 2000*l.* iſſued for the uſe of Marqueſſe *Hamilton*, and *Kilvert*, and ſo there was two thirds due to the Company; but they could never receive above 12*s.* in the pound, which is not a full thirds; the Aldermans pleaſure was ſufficient to diſcharge them of the reſt, and againſt that they were utterly remedileſſe. And next, the Alderman being intruſted to ſee Counſell about the legality of the Impoſition and the Farm, he pretended to be aſſured by Counſell, of the legality of both beyond all doubt, and yet he had contrary counſell given him.

All this almoſt which has been hitherto related, *Kilvert* paſſes over, and as if the Impoſition had never bin thought on till *Nov.* 1637. there he findes out the ſource of it, and then he makes the Vintners the firſt ſeekers and plotters of it. But becauſe in *Nov.* the 6, and 22. there is no pregnant proof that the Vintners ſolicited for the Project, nor no mention is of any Petition, till

*Nov.* 27. there he layes his principall charge; for to that Petition he annexes a Schedule, containing 11 immunities; and theſe he entitles, The humble deſires of the retaylers of Wines: and theſe are (as his words expreſſe) the very Project it ſelf.

The Vintners hereunto anſwer:

That as the Impoſition was before violently inforced till they did ſubmit, ſo the Petition was now as ſubtilly obtruded, that they might ſeem to do more then ſubmit.

That the Vintners at the firſt propoſing of a Petition, did cry out againſt it, both as unneceſſary, and unreaſonable; Unneceſſary, becauſe without any Petition, the King might in honour, juſtice, and conſcience, without any Petition grant, what he had voluntarily offered for his own profit; and if he would not, the matter to them was of little importance: Unreaſonable, becauſe they ſhould now ſeem greedy of that, which they had ſo long withſtood, and knew to be deſtructive to themſelves, and would yet, if they might be permitted, at any rate poſſible, ranſome themſelves from.

That *Kilvert* hereupon aſſured them, that the Petition could not ingage them in any guilt, or beſmear them in any crime, that it was onely framed as beſt beſeeming the Majeſtie of a Prince, to whom no other addreſſe could ſeem congeable, and in that form wherein it was then preſented, it did intimate the 40*s*. *per* Tun, demanded by the King, and the other immunities offered to the Vintners without any ſeeking, or ſolicitation on their part; and the Kings promiſe was the ground of its prayer.

That *Kilvert* intending, as it ſeems, to pull out the hot Chefnut out of the fire with the Monkeys paw, rather then his own, as the crafty beaſt did in the Fable, did nevertheleſſe alter the Petition to the inverting of the ſenſe of it, and that contrary to Mr. *Shaws* advice, and did new tranſcribe it in contrary words, leaving no Act thereof in the Clerks book, to teſtifie the effect of it; nor do the Vintners yet know whether it was ever preſented to the King or no, or what reference it had, or how far that reference was purſued.

That this Petition therefore, and its appendant Schedule, ought not to be eſteemed as the act of the Vintners, but as *Kilverts*, nay as *Kilverts* criminous act, being no leſſe then Forgery, and

and that of a miſchievous nature; the Vintners thereby being not onely drawn into damage, but crime alſo.

Another thing alleaged againſt the Vintners, to make them guilty of projecting this Impoſition, is *Griffiths* Letter in *Feb.* following.

But to this the Vintners anſwer:

That *Griffiths* Letter giving inſtructions how to manage the Farm, could be no contrivance or projection of the Impoſition; for *Kilvert* himſelf ſays, that he was not at Vintners Hall before the Project was petition'd for, and concluded; and it is manifeſt, that he was at the Hall in *Nov.* before, and therefore this is a meer contradiction, wherein he confounds times far diſtant, that he may thereby confound things as farre different. That which had been the laborious buſineſſe of ſo many yeers before, and the task of ſo many great Councellors of State, and the deſigne of ſo rare an Engineer as *Kilvert*, and had been brought to ſuch maturation before *Feb.* cannot now be attributed to *Griffiths* Letter, dated in *Feb.*

2. But *Kilvert* ſayes, That the Vintners were not onely the inventers and projectors of the Impoſition, but in the ſecond place, they were alſo many wayes actors and proſecutors of the ſame, *viz.* by Farming it, by ſealing the *Quad:* Indenture, by taking 1$^{d}$. and 2$^{d}$. *per* Quart, above the juſt prices, &c.

The Vintners anſwer; and firſt, as to the Farm:

That the Farm of the Impoſition for 8 yeers, was obtruded upon the Vintners, not for that it was likely to prove beneficiall to them, but for that they were the fitteſt men to bring in the Kings Rent, and could collect it with the leaſt noyſe and diſturbance in the world, and with leaſt oppoſition and violence amongſt the Vintners: for if the Kings Rent had been to be demanded and exacted by his own immediate Officers, or by any other Tenants and Farmors of any other Trade, the Vintners Cellars muſt have been ſearched by ſtrangers, and many occaſions of tumult and ſtrife muſt have happened, whereby great clamours and troubles might have been raiſed in the Commonwealth, to the greater ſcandall of Projects. And the ſame was then apparent in the Sope-boylers caſe; for whilſt that Project was managed by ſtrangers, and the old Sope-boylers would not

comply, the whole State almoſt was ſhaken with the out-cries and diſtreſſes of many undone Families, and the Projectors gained leſſe, and vexed the ſubiect more.

That as the example of the Sope-boylers caſe thriving ſo ill till the old Company did ſubmit, was a motive in *Kilvert*, to preſſe, and by force to drive the Vintner the more to a ſubmiſſion, ſo the example of the Sope-boylers caſe, the old Company ſuffering ſo much, and groning ſo long under ſuch grievous things till it did yeeld, was a motive to the Company of Vintners, to make them yeeld the ſooner: and therefore, upon the 7 of *Feb.* 1637. after ſome conteſtation notwithſtanding; and after it had been opened, that Sir *Abraham Daws* had offered above 40000 *l.* for it, the queſtion being put to the Generality, Whether they would farm the Impoſition at 30000*l. per annum*, they did conſent thereto; and for the Kings further ſatisfaction, ſince he would not contract with the Generality, they did agree to nominate 10 Contractors.

That they were firſt advertiſed, notwithſtanding that the meer renting of the Kings Impoſition was not contrary to Law, nor could they imagine, that ſince the State would be leſſe grieved and perturbed, if they rented it rather then any other men, it could be held any diſſervice, either to the Subject, or the King.

That if any miſcarriage were in the manage of the Farm, that is wholly to be aſcribed to Alderman *Abel*, and ſome few of his privadoes, who did ingroſſe the whole power therein, and benefit thereof to his ſole uſe, and admitting ſome Farmors or ſub-farmors to bear the name thereof, yet they had, nor enioyed nothing elſe but the meer name; and if they were admitted for any purpoſe at all, it was to bear loſſe and blame, and to countenance the Aldermans tyranny, or to be reſponſible for his injuſtice, to this purpoſe they were more than nominall, titular Farmors, but to all purpoſes of benefit they were ſhadows, cyphers, and meer empty Names.

That the Vintners expected no benefit from the beginning to ariſe to them out of the Farm, nor could hope for any other dealing from the Alderman, then what they found; for they knew well, that if Sir *Abraham Daws* had offered more then

40000 *l.*

40000 l. and was refuſed, it was not out of any favour to them, but out of ſome other end upon them. And they had ſome cauſe to fear, that if it proved a bargain of profit to the Farmors, the Rent being once ſetled by their compliance, the King might avoid his grant, and if it proved a bargain of loſſe, then their own deed ſhould be ſtrongly urged againſt themſelves: and howſoever it proved, they knew the Alderman would have the ſhuffling, cutting and dealing, all in his own hands; and that they ſhould have, nor Law, nor right, nor remedy, beſides his meer pleaſure and diſcretion.

That the Aldermans trains and traps from the beginning, were very groſſe, and rank, and obvious to the dulleſt capacities; for though the Patent of the Farm were not ſealed by the King, nor did commence till Midſummer after, yet he had choſen himſelf Treaſurer, and taken a houſe, and ſetled Officers, and ſallaries, and removed his habitation before Lady-day. And though this buſineſſe of the Farm was no ſuch adventure as did require any ſtock at all, or bank of money, yet for other ſiniſter ends, he demanded no leſs then 30000 l. to be undertaken for by the farmors, and a good conſiderable part thereof he did gather in, and receive into his own hands, and divers men being therefore unwilling to come in as undertakers, he uſed extremities to draw them in: For example, Mr *Leechland* being fearfull, and unwilling to undertake, he was forced and hunted in by the Alderman, and that place which he held under the King, was threatned to be taken away; and he had not undertaken any thing in the Farm, had it not been for fear of loſing his place: And for another Example, Mr *Rowland Wilſon* was as much ſolicited to come in for an adventure, but refuſed, and could never be won by any means whatſoever to joyn in the Farm.

That the 7 Allegations ſet down in the Aldermans paper, whereby he would prove the 10 Farmors, and the 27 Subfarmors equally intereſſed in the Farm with himſelf, are not ſufficient to prove the ſame.

For firſt, the Act of 29 March, 1638. does not prove, that his office of being Treaſurer, and his ſtipend of 500 l. *per annum* was ſetled by the Company of Vintners, when it is evident, that he had taken a houſe for that purpoſe, and removed from

*Billeter-*

*Billeter*-lane, and ſetled all things before Lady-day.

Secondly, the bringing in of 100 *l.* for every undertaker, when the adventure required no ſuch ſupply, can manifeſt nothing but the Aldermans tyrannie and treachery: and for the 30000 *l.* he ſubſcribed mens names as he pleaſed, they themſelves did neither condition to be ingaged for ſuch ſums, nor did they underwrite to ſuch conditions, and the truth is, that money which was gleaned from the 37. though it was intended by the Alderman, as a hook to hold them in, and ingage them the faſter; yet nothing was pretended, but a meer loan, and therefore the Alderman paid them Intereſt according to their ſeverall proportions, although he gave no Obligations for the ſame.

Thirdly, the *major* part of Undertakers were not preſent, or conſenting to the choiſe of Alderman *Abel* for Treaſurer, and they which were preſent, and conſenting (beſides ſome of his own privadoes) were but lookers on, and did but onely agree to that, which they had no power to fruſtrate.

Fourthly, thoſe of the Adventurers, which did ride about to ſettle the Impoſition in the Country, and in the Out-ports, did it in obedience to Warrants from the Lords of the Councell, and to the Aldermans commands; and though they were ſpectators, or aſſiſtants, yet they did but execute the Aldermans and *Kilverts* Inſtructions, and were as meerly inſtrumentall to them, as they ſeemed to be to the King; for Example, *Kilvert* rode to *Briſtow*, and other Weſtern parts, and though he went attended with ſome others of the Undertakers, yet he, as from the Kings own mouth, took the boldneſſe to treat with all men, and that in very imperious terms; and when all his intimations from the King would not prevail to make *Briſtow* men, &c. ſubmit, he at laſt threatned them with the Star-chamber, and detected them of falſe Meaſures, and ſo as a meer Informer, reduced them in the end to ſubjection.

Fifthly, thoſe Acquittances which ſome of the Adventurers ſigned, have words in them inſerted by the Alderman, meerly to confeſſe a Partnerſhip, and an equall intereſt in the Adventure, without which, the Alderman would not reſtore them their ſums adventured, do ſignifie nothing but the Aldermans craft and

and injury; for it was after a Parliament ſummoned, and as he drew the Acquittances for his own ſafety, ſo ſome of the Adventurers perceived his aim, and would not ſign the ſame, but choſe rather to leave their money ſtill depoſited in his hands.

Sixthly, thoſe 34 Farmors which did conſent to the buying in of the Wine-licenſes on 15 *Nov.* 1639. were drawn in, and cozned by the Alderman, for he had bought them before, and found loſſe in them; and now by his uncontrolable power he would force them upon his pretended Partners; and at the ſame time he arrogated a right to himſelf, of turning out all ſuch as would not joyn therein, and did uſe threats to the ſame purpoſe.

Seventhly, that Petition which was drawn upon the approaching of this Parliament, and ſigned by 28 of the Undertakers, for the diſcharging and rendring up of the Farm, was framed chiefly for the Aldermans impunity, and he was the Author, and Solicitor in it to draw in others; and by his means it was alſo moved at the Hall to the whole Company, that they would concur in the ſame, and it was to this intent, that they might ſeem as much intereſted in it as he, and he as little guilty as they.

That all theſe ſhifts and wiles of the Alderman and his faction make it very cleer, that the ten Farmors, and their under Farmors were not ſo in truth, but meerly Nominall, that they might ſuffer for and with the Alderman, if any hazard or queſtion were; for the Alderman made a great benefit of it: and being indebted, and of weak eſtate before, by this Farm he hath got a great eſtate, and enabled himſelf for one purchaſe of 17000*l.* whereas the Farmors and ſub-Farmors, never received one penny benefit, nor had any account given them in ſo long a time for it, nor had any aſſurance in Law, under hand or Seal, whereby to call him to account, or to recover, or claim any thing upon account. And as the Alderman did in Law keep all the power in his own hands, ſo in fact alſo he did exerciſe that power after an arbitrary unlimited way; at ſome times he openly told them, that they had no right nor intereſt in the Farm, but at his meer diſcretion and pleaſure, and that he could turn out, or take in, as he liſted; and at other times he did, upon

 private

private diſpleaſures, put out, and leſſen ſome in their ſhares, and, upon fancy, put in, and raiſe others; and all theſe things were tranſacted at his own houſe, by his own authority; and that was ſo unqueſtionable, and uncontrolable, that no man thought fit to ſtir, or move any thing againſt it.

That as all this and more may be maintained in defence of the Farmors, ſo more yet may be maintained in the behalf of the 27 ſub-Farmors; for the 10 Farmors did ſome things without the knowledge of the 27, and have ſince exhibited a Bill againſt the 27, to make them liable to ſome moneyes disburſed by them, but they are over-ruled, and left remedileſſe in the caſe; and the 10 were firſt drawn in and workt upon by the Aldermans craft; and they being the richeſt men of the Company, the Alderman could not ſo eaſily have effected his ends, nor deceived others, if he had not firſt deceived them.

The next thing preſſed againſt the Vintners, to make them guilty of the Impoſition, is the ſealing of the *Quadri:* Indenture, and agreeing to the unlawfull covenants thereof.

The Vintners anſwer hereunto, is;

That they having with great reluctance yielded their backs to the ſore preſſure of the Impoſition in *Nov.* 1637. conceived, That a ſufficient conſummation of that affair, and hoping that the King would thereupon provide for their delivery out of Starre-chamber, and an open liberty of their trading, did not ſee cauſe to ſeek for any further Deeds or Covenants to be drawn, from them to the King, or from the King to them, much leſſe from either to the French and Spaniſh Merchants.

That it was the onely policy of *Kilvert* and the Alderman, to have recourſe to Petitions or Indentures; for as they had taken order for their own benefit before, in drawing the Vintners to an unvoluntary ſubmiſſion in *Nov.* ſo now they would take order for their impunity, by drawing further acts of more voluntary ſubmiſſions, in ſhew from the Vintners; before they had engaged onely their tongues, now they would engage their hands and Seals, and leave them no retreit: before they had made them ſtoop to the Kings ends, now they ſhould ſeem to intend onely their own; for it was now repreſented, that their grant to the King was ſure and perfect, but the Kings grant to them muſt re-

quire

quire further ceremony in Law, and ſupplication beſides. And by this means the Vintners were to be made, not onely loſers, but culpable alſo, and the Projectors having firſt taken the Vintners bread, to put it into their own mouthes, now take out the thorn alſo out of their own hands, to thruſt it into the Vintners.

That upon 15 *March*, 1637. when the Covenants concerning the Merchants were firſt propoſed to the Vintners, they were cryed down as unjuſt, and prayed againſt, and were not till the 21 of *Mar:* ſetled, and that by the interpoſition of the Lord Treaſurer, Marqueſſe *Hamilton*, and the Atturney Generall.

That notwithſtanding the unapproved ſettlement, no draught of the *Quad:* Indentures were ſhewed at the Hall to be examined and ſcanned till long after, neither was the Company ever fully ſatisfied therein, or knew if any true copy thereof was produced, or how it was after altered; nor did they agree, till the 16 of *June* following, that their common Seal ſhould be taken forth, and ſet thereto; nor do they know whether it was ſet thereto, or by whom, or when.

That the *Quad:* Deed, bearing date the 19 of *June*, 1638. was not ſealed by any particular Members of the Company, till *Sept.* following, and then thoſe which did ſeal it with their private Seals, were drawn ignorantly to the Atturneys chamber for that purpoſe, and perſwaded to it by the Alderman, as a thing of meer form, and of no dangerous conſequence at all: and ſince it had commenced, and taken effect before, they do not yet know what vigor their ſeals ſuperadded to it, or to what purpoſe their ſeals were required, except it were to make them criminous, contrary to the Aldermans fearfull oathes.

That ſince the *Quad:* Indenture did not occaſion or precede the Impoſition, but was occaſioned, and preceded by the Impoſition, and ſince it was in part compulſive, and an effect of thoſe calamitous, irregular times; and ſince the Aldermans fraud was ſo notorious in it, hee putting in the names of whom hee pleaſed, and ſome of thoſe alſo having yet never ſealed, and he having the common ſeal of the Company in his ſole cuſtody, and kept the ſame a long time after Midſummer, when another Ma-

ſter was choſen in his place; The *Vintners* hope to be excuſed, if not *a Toto*, yet *a Tanto*.

That ſince the ſame Indentures were drawn alſo by the Kings Councell, in whoſe judgement and reſponſibility, the *Vintners* had reaſon to confide; and ſince they were urged upon the *Vintners* for the Kings advantage, or the Merchants, and not ſought for by the *Vintners* for their behoof: and ſince the *Vintners* grant to the King, could not entitle him to any undue thing, or prejudiciall to any but themſelves: and ſince the Kings grant to them, as to any unjuſt purpoſe, might be avoyded at pleaſure, and was known to be voydable: and ſince there was no aim in the *Vintners*, to obtain any thing from the King but due impunity, and liberty of Trading: and whatſoever was thruſt in further, was onely to make them guilty, and plotted and acted meerly by the Projectors: and ſince the *Vintners* never did enjoy more than a free Trade, and exemption from ruine in Starre-Chamber, but were rather hindered in their Trade, and diſcountenanced after: and ſince it is manifeſt, That the Projectors in all thoſe inſerted illegall Covenants, had never any reſpect to the good of the *Vintners*, or intent that they ſhould enjoy them; They humbly, yet cheerfully, ſubmit herein their Caſe to the cenſure of all good men.

The next thing objected by *Kilvert*, as an execution and purſuance of the Project, is, The taking of 1$^{d}$. and 2$^{d}$. *per* quart by the *Vintner*, upon the conſumption of Wines: and this is charged as an exaction, and iniurious to the Subject.

For anſwer hereunto, the *Vintners* ſay,

Firſt, That the neceſſity of thoſe times was ſo irreſiſtable, that without taking 1$^{d}$. and 2$^{d}$. *per* quart, they could not Trade; and without Trading they could not ſubſiſt, for the Impoſition was exacted at the Cuſtome-houſe; and without paying it, they could get no wine, though they would have reſiſted it; and the queſtion was onely, whether they would take the advance in the retayl, or ſtarve themſelves and their families. And the *Vintners* can make it appear, That the Shipſcot was not drawn on with more violence and ſubtilty, nor no project, then this; and yet if all delinquents in all ſuch violent and ſubtill projects,

were

were now queſtioned, it would ſhake the foundations of the State, and diſturb the common peace.

Secondly, that they never took for their Wines, but according to the prices ſet by the Lords, and that ſuch taking is juſtifiable by the Statute; for if any injury thus was done, it was done by the Lords, in ſetting the prices contrary to the meaning of the Statute; and to do this, the Lords were not ſolicited by the Vintners, nor can they conceive it to be, by ſo inconſiderable a Company, or to have any reſpect to the benefit of ſuch a poor Incorporation. But it is manifeſt, that they reſpected the Kings benefit, and were officious therein, and that much againſt the Vintners will, and that thereby they had a great power to effect their ends, and did thereupon ſtrain their power to effect the ſame.

Thirdly, the Vintners were not ſo far favoured by the Lords, though the Impoſition was ſubmitted too, but that they ſuffred hindrance, and loſſe notwithſtanding, and the prices of Wines were ſet, as if there had been no Impoſition laid upon the Vintners; but this point falls in with the third branch of *Kilverts* Charge, and therefore is to be more fully opened, and anſwered in the next place.

3. In the third place therefore, whereas *Kilverts* charge is, That the Vintners did project, and ſeek the Impoſition for their advantage and profit, and did reap great profit and advantage by it.

The Vintners make anſwer:

That many things reckon'd up by *Kilvert* as immunities, and benefits of the Vintners purchaſed by this Project, were their Birth-rights, and legall Intereſts, and had been due to them without any Impoſition: For Example, the Coopers incroaching by fraudulent brokerly Offices betwixt Merchant and Vintner, and Ivie-like ſucking juice out of both, without any root of their own, were to be reſtrained of common right. So the dreſſing of Meat, ſelling of Tobacco, exemption from the extrajudiciall Decree of Star-chamber, the reſtitution of 6000 *l.* lent to the King, &c. were appertaining to their Trade, and due by the Law of the land; and if no Impoſition had been, they ought to have been injoy'd without queſtion or moleſtation.

That

That the taking of the Farm, the reſtraining Merchants to ſell to any except Vintners, the dealing in Wine-licenſes, yielding to the Impoſition of 40 ſ. *per* Tun, &c. which *Kilvert* recites, and priviledges and benefits ſued for by the Vintners, were indeed no way beneficiall, nor ſued for, nor at all obtained by the Vintners, though the contrary was pretended in all.

That whereas *Kilvert* affirms, that the Vintners have gained by the Project above 200000 l. ariſing to them three ſeverall wayes; *viz.* 1. By beating down the Merchants prices. 2. By the advance of 1 d. and 2 d. *per* quart, retailed. 3. By ſelling Malagoes and Sherries for Canaries. To each of theſe particulars; and firſt, as to the firſt they reply:

That the Vintners (to give a true relation of things) being much incited, and forced to ſubmit to the Impoſition, amongſt many other Objections uſed this as one.

That they being loaded with the Impoſition, could not ſell ſo cheap as others, and by that means all Noblemen, Gentlemen, and others, would buy of Merchants and Coopers, and not of them, as formerly; and ſo a great part of their Trade and gain would fall away. To ſalve this, the Kings Agents anſwered, The Merchants and Coopers ſhall be bound up, and ſhall ſell to none but you. But as this was offred to the Vintners, that without utter ruine they might ſubmit to the Kings benefit, and not deſired by the Vintners out of any covetous deſire to Inrich themſelves by other mens loſſe, ſo it was but onely offred, and never intended, or faithfully performed. Howſoever, the Merchants (by the advice of *Roger Kilvert*, Brother to our main Proiector) were ſo politick, as to pretend, that this reſtraint, or rather umbrage of reſtraint, was unequall to them; and therefore to eaſe them in this particular, a remedy was invented by obtruding a *medium* of 5000 Tun French Wine, and 4000 Tun Spaniſh yearly, upon the Vintner at ſuch high rates ſet in favour of the Merchant, to the great diſadvantage of the Vintner.

That on the 15 of *March*, 1637. at a generall Court this *medium* Project was propoſed; but the out-cry of the Vintners was, that it could not take place without generall diſcontent, inconvenience, confuſion, difficulty, and diſturbance of Trade, and

and therefore they humbly prayed againſt it, as in the Hall-book is *verbatim* regiſtred.

That the Project being hereupon much indangered after ſo fair a progreſſion of it, upon the 20 of *March* the Lord Treaſurer, Marq. *Hamilton*, and Sir *I. Banks* then Atturney generall, convented ſome of the Merchants and Vintners before them, and then regulated the *V*intners, to admit of the *Medium*.

That upon the 21 of *March*, the ſame was diſcovered to the Generality, and their conſent was obtained, although their opinion thereof was nothing altred, for being ſo ſnafled and muzzeled as they now were, it had little booted them to reject ſo potent an Order. And the Merchants could not conceal what advantage they had hereby over the *V*intners: For Example, *Roger Kilvert* in deriſion to the *V*intners complaints, anſwered; The *V*intners are free from the Star-chamber, and are now the Kings white-boyes, and ſhall the Merchants inioy nothing?

That the *Medium* in it ſelf was a great, and violent preſſure, but as it was abuſed by craft, it grew intollerable. The inconveniences of it ſelf, were;

Firſt, that it neceſſitated the *V*intners to buy too great quantities of Wines from the French and Spaniſh Companies: for by this means the *V*intners, whoſe Primitive undoubted right it was, to trade as Merchants, and had been in ſuit about the ſame, were now defeated of that Trade, they being now ſcarce able to vend, and retail ſo much as their *Medium* proportion extended to.

Secondly, that it iniured the *V*intners in the prices and goodneſſe of Wines, for the Merchants before were allowed to ſell at ſuch rates, but the *V*intners might bargain at pleaſure, they had an open and free market, and commonly they bought under the prices ſet, and they pleaſed themſelves with a free choice; whereas now, the *V*intner is confined to a *Medium* price, as well as a *Medium* proportion; and as the Merchant is allowed to ſell, ſo he is conſtrained to buy; nay if the Merchant will needs require more, the *V*intner muſt needs riſe accordingly.

That the cozenages and abuſes of the *Medium*, were yet worſe then the *Medium* it ſelf; for under colour thereof, the *V*int-

Vintners were deceived in the quantities of Wine: For Example, ſometimes having bought of a *Medium* Merchant ſo many Tuns, and hoping thereby to be diſcharged of their *Medium* proportion, the Merchant would nevertheleſſe pretend, that the Wines were none of his, that he was but intruſted to ſell them as a Factor for another, and ſo this was no diſcharge for the *Medium*.

Secondly, other Merchants which were not of the *Medium* contract, would get the *Mediū* Merchants to patronize and ſell their Wines, and ſo under that pretext, the Vintners were forced to take off ſmall Wines at the *Medium* price, which otherwiſe they might have bought cheaper.

Thirdly, by this means there was no end of the *Medium* proportion, for whatſoever quantities the Vintner took from the Merchant, the Merchant ſtill complained that his proportion was not taken off, and the Vintners for want of true intelligence, and correſpondence amongſt themſelves, were not able to evince the contrary.

In the next place alſo, in the qualities of Wines, the Vintners were further damnified by this *Medium* contract; for no vendible, merchantable Wines might be refuſed from the Merchant by the vertue of the contract, and all Wines almoſt were admitted good according to the contract: Whereupon it happened, that the Vintner was forced to take too great ſtores of courſe Wines to ſatisfie the Merchant at exceſſive rates, and yet in the mean time to ſatisfie cuſtomers with richer Wines (Wine being a matter of meer pleaſure) he was of neceſſity to provide other ſtore, of better Wines at an extraordinary rate.

And in the laſt place, though this burthen of the *Medium* was introduced to gratifie the Merchant for his reſtraint, and to ballance in the Vintner the priviledge of ſuppreſſing the Coopers, and ſome other priviledges; yet neither was the Merchant reſtrained, nor the Cooper ſuppreſſed, nor any other promiſe intirely performed; ſo that the very pretences of eaſe, proved in the end burthens; and the promiſes of help, troubles; for the greater load being once laid on, the ſtaff preſently which ſhould have made it the more ſupportable, was taken away, or denyed. The Merchants did ſell, nay (as they were able) did under-ſell

to

to Noblemen, Country Vintners, &c. more commonly then before. The Coopers got Tickets from Alderman *Abel*, and thereby paſſed for petty Merchants; and having gotten Tickets for once, they made the ſame ſerve for many times, and ſometimes without Tickets at all they ſold Wines by ſtealth, and they did not alwayes deal by whole-ſale, but ſometimes in Rundlets, and ſerve Funerals: and all this after the Vintners had taken off a great quantity of ill Wines at a great loſſe from their hands, upon an agreement that they ſhould relinquiſh that Trade for the future. And at all this Alderman *Abel* did connive, and as is probable, made a great advantage by it; being in that reſpect more inexcuſable then *Kilvert*, who having a Brother of the Merchants Company, and not being himſelf a Vintner, as the Alderman had been, may be held leſſe blameable. But to ſhut up this point, *Kilverts* own words are in print; when the *Medium* ſeemed grievous to the Vintners, he himſelf took a journey to *Barwick* for them, and there obtained order and direction from His Majeſtie to the Lords, to eaſe and diſcharge the Vintners of it, which was done accordingly: and hence it ſeems, the Vintners, if they had gotten 60000 *l.* in three yeers, by beating down the prices of the Merchant (as he before ſuggeſted) or had had any advantage againſt the Merchant, they had been very inconſiderate, in ſending him to *Barwick*, and giving him 1000 *l.* to deliver them from ſuch a profit.

The ſecond gain of the Vintners (as is ſuggeſted by *Kilvert*) is in retailing at 1 d. and 2 d. *per* quart, dearer then the uſuall price of Wines, and by this advance upon the conſumtion of of them ſince *Mid*ſummer, 1638. when the Vintner firſt retailed at 7 d. and 14 d. he ſayes the Vintner has gain'd above 130000 *l.*

The Vintners anſwer hereunto contains five things very conſiderable; but our ſtumbling block had need be firſt removed.

*Kilvert* in all his accounts, ſpeaks of ſo many Tuns of French, and ſo many of Spaniſh, and yet the Vintners buy Spaniſh Wines by the Butt and Pipe, which are but half a Tun; ſo that a Pipe of Spaniſh Wine is equivalent to a Tun of French, and is commonly as long in drawing, and as much ſtock is imploid in the one as in the other, and ſetting aſide that a Butt or Pipe takes not up ſo much room in the Cellar as a Tun, there is lit-

the difference to be obſerved: and therefore the *V*intners gain ought to be alike in both, and *Kilvert* ought not to pretend, as if the *V*intner bought of Tuns alike.

This being premiſed, the *V*intners firſt anſwer is;

That *Kilvert* does moſt untruly compute from all Wines bought in by the *V*intner, to all uttered by them, for the *V*intner ſells not by the quart above two parts of three commonly of Wines bought in groſſe, and a full third he ſells to the Country *V*intners, and others, as he buyes in groſſe, and ſometimes his benefit is ſmall, and ſometimes none.

The ſecond anſwer is, That the Charge of retailing *V*intners, is far greater then of other Tradeſmen, for in the retailing of 1000 *l.* or 1200 *l. per annum*, there is neceſſarily required at leaſt 300 *l.* charge, and yet other Trades will retail more with half the charge. And experience in this, is a demonſtration ſufficiently convincing; for if there be in *London* 500 *V*intners, there are not above 40 of them rich men, the greateſt part by far is poor and indigent, and the *M*erchants themſelves have atteſtated this before the Lords of the Councell, and the Honorable Committee; witneſſe Capt. *Royden*, &c. This is an Argument, wherein no errour can be, and which will admit of no anſwer.

The third anſwer is, That drawing *V*intners are ſubject to many caſualties and miſadventures in their Trade, many times Wines decay upon their hands, and leak away, ſo that ſometimes they ſell to *V*ineger-men and Diſtillers, and ſometimes retail at loſſe.

The fourth anſwer is, that Retailers are often conſtrained to give more for Wines, then the prices ſet by the Lords; and of late yeers they have given more for French Wines, by 3.4.5.6 *l. per* Tun, then the rates ſet; and for Spaniſh, 10.20.30 *s.* a peece extraordinary.

The fifth anſwer is, That ſince the Impoſition, as the retailing price has been advanced for the *V*intners benefit, ſo the *M*erchants price in groſſe has been advanced alſo to the *V*intners hindrance as much: ſo that ſince the Impoſition, the *V*intners condition has not been bettered: For Example, in 1636. and before that yeer the *V*intner bought Canary at 17 *l. per* Pipe, and ſold at 12 *d.* he bought Sacks at 15 *l. per* Butt, and retail'd at

10 *d.*

10 d. but in 1637, 1638, &c. he bought Canary at 19 l. and Sacks at 17 l. ſo that if no Impoſition had been then levied, yet the retailing price ought to have been advanced. French Wines alſo have been of late more ſcarce and dear; and therefore in 1634, 1635, 1636, &c. the Vintner bought the beſt Gaſcoin Wine at 18 l. *per* Tun, and ſmaller Wines at 15 l. and then the ſelling price was 6 d. *per* quart; but the buying price now for the beſt Wines, is 19 l. *per* Tun, and for the ſmalleſt 17 l. and yet the ſelling price is but 7 d. So the ſet rates have been, and yet the Merchants have often ſold above thoſe rates alſo: For Example, Mr *Wilcox* has bought Canaries of *Roger Kilvert* himſelf (the ſuppoſed Projector of the *Medium*) at above 20 l. *per* peece, and was fain to pay down the money required above the *Medium*, as a fine before hand; and many the like Examples might be given. And whereas it is reckon'd by *Kilvert*, that 1 d. *per* quart is anſwerable to 4 l. *per* Tun, this is moſt untrue; for by reaſon of want of Gage, Lees, Leakage, and other misfortunes (admitting that Wines do not change, or ſoure) the Vintners cannot draw above 220 gallons; ſo that in reſpect thereof, no leſſe then 1 penny in 4 can be allowed the Vintner. For note, that in a Tun of French Wine there ought to be 252 gallons. And note, that though Sherries are commonly full gage, yet Malagoes and Canarries are under gage, and every Pipe wants 8 gallons of full gage, beſides as much Lees, and beſides the damage of Leakage, &c.

Note alſo, That though ſome rich French Wines want not of gage, yet the ſmaller Wines want 20 Gallons; and high Countrey Wines, which are the richeſt of all, want ſo much of gage, that a Tun is not above five Hogſheads. In this therefore Capt: *Langham* did ill to abet *Kilvert*, and he is moſt eaſily to be diſproved: and all theſe loſſes alſo to the Vintner mentioned, are ſuch as come along with his Wines when he firſt buyes them, and are over and above caſualty at home in his own Celler. So then ſuppoſing 3 l. anſwerable in the Tun to every 1 d. raiſed in the quart, and to give account of that 3 l. The Vintners ſay, that there was 1 l. new Impoſition taken by the King at the Cuſtome-houſe, before the ſame which Sir *Abraham Dawes* farmed; and that by this new Project ſince 1637. 2 l. more alſo has been taken

by the King, beſides what the Merchants have advanced in their price, partly by reaſon of Impoſitions ſet in *Spain*, and partly by the dearth of Wines in *France*; and ſo for divers yeers laſt paſt, the Vintner in very truth, has been but a meer drudge to Projectors, employing himſelf, his ſervants, and eſtate, to ſupply the Common-wealth, either for loſſe, or no conſiderable profit.

The third way of gain to the Vintner, which *Kilvert* calls a ſuper-project, is, By ſelling of Sacks and Malagoes at the prices of Canaries, the gain whereof is 12*l*. *per* Tun extraordinary; and this way ſince *Feb.* 1637. The Vintner, as *Kilvert* pretends, has gotten 30000*l*. and his brother *Roger* in this, is his faithfull abettor.

The Vintners, in the firſt place, refer themſelves for anſwer hereunto, to the competent proofs of their accuſers, deſiring only, That the ſame kennell which was once produced, and diſproved before the Committee, may no more be admitted.

And in the ſecond place, if proofs fail on the other ſide, they ſhall make it appear on their ſide, That few Vintners in *London* vent any conſiderable quantities of Sherries or Malagoes by retayl. A great number of them may ſafely depoſe, That they ſcarce draw 4 Butts of Sacks in a yeer.

In the third place alſo they ſay, That thoſe Vintners which do deal in any conſiderable quantity of Malagoes, and Sherries, do for the moſt part, buy them for the Countrey Trade, and utter them again in groſſe, at a very ſmall encreaſe of profit.

And fourthly they ſay, That ſuch as drive a Country Trade, do not uſually ſend down their Sacks in Butts, as they buy them, but in Graves Hogſheads; and it is very certain, That 2 Butts, *viz.* of Canary or *Malago*, will but little more than fill 3 Hogſheads, being Rackt; and after this account, the price of a Butt of Sack, ſet at 17*l*. and a Hogſhead being ſold at a 11*l*. Two Butts are bought at 34*l*. yet in three Hogſheads yeeld but 33*l*. ſo that were it not for ſome bargain ſometimes under the prices ſet, the Vintners might ſell at loſſe. For example; *Tho. Dudly* juſtifies, That from 1637. till 1640. he has ſold in groſſe to Countrey Vintners 250 Tun of French Wine, at 5*d*. *per* quart, and under; and 180 Tun Spaniſh, Canaries, not above 12*d*. and Sacks, not above 11*d*. *per* quart, beſides many loſſes by truſt, *&c.* and for this,

this, his Books of yeerly Accounts, will be ſufficient evidence. And many more like examples may be alleadged.

And here let it now not be omitted, That *Kilvert* has divers other generall wayes of blinding and puzzling ſuch as are not knowing in the Vintners myſteries; for firſt, he charges all Wines imported at the Cuſtome-houſe by *Merchants*, as bought by Vintners, although he cannot be ignorant that Coopers, *Merchants* for other Countreyes, *Aqua vitæ* men, Gentlemen and others, do vent and buy at leaſt a moity of Wines imported, the Vintners ſcarce compaſſing the other moity.

Secondly, He allows and deducts 15 *per cent.* for leaking at Sea, &c. but he conceals the great quantities of Lees, which, many times, the *Merchant* pours out of one leaky veſſell into another, and ſells for neat to the Vintner.

Thirdly, He makes no allowance for leakage, or other miſhaps incident to *Vintners* in their own Cellars.

Fourthly, He paſſes over want of gage, as a thing ſcarce worth mentioning, thinking it ſufficient to ſay, That the richeſt French Wines are commonly full-gage: but the fallacy of this hath been diſcovered.

Fifthly, He inſiſts upon the late cheapneſſe of Spaniſh Wines, and yet they were ſcarce ever dearer before the Impoſition, but in the mean time paſſes over the great dearth of French Wines; for the truth is, Spaniſh Wines have not been ſo cheap as to make the *Vintner* whole for the dearth of *France*, but the dearth of *France* has been ſo great, as to devour all profit by *Spain*, and more.

And here it may be noted, That the old rates was about the beginning of K. *Char:* that the retayling price of French Wines were ſet at 8d *per* quart, when the *Merchants* prices were no higher than now, or of late, ſince the Impoſition.

To draw now to a concluſion; ſince the *Vintners* can make it ſo viſible to all that their Company (excepting ſome few of them) is poor and neceſſitous; and that this Project for theſe 3 or 4 yeers laſt paſt, has impoveriſht and impayr'd them more than formerly; and ſince they have ſo ſatisfied the Honourable Committee therein, that *Maſter Green* has confeſt it to be the opinion of the whole Committee, they deſire that it may be duly

ly weighed, for the Vintners have not onely ſuffred much by this Project, but they knew long before, that it could bring nothing but loſſe and hazard upon them, and that was one cauſe why they oppoſed it ſo long; for if it had been meerly illegall, and not very detrimentall alſo, it cannot be imagined that they ſhould with ſo much ſtoutneſſe and conſtancy, and hard endurance have ſtood out againſt the violence of it ſo many yeers together. They deſire alſo that their Caſe may be warily ſevered and unfolded; if they have been delinquents, let them be fined as delinquents, according to the juſt weight of their ſeverall delinquencies: if they have been gayners by the Project, let them make reſtitution according to their ſeverall gains: but when they are not proſecuted as delinquents, nor believed to be gainers, let not *Kilvert*, without aſſigning what third way he will require it, challenge from them 200000*l.* in groſſe. Let it alſo be conſidered, That it is impoſſible in nature for any humane judgement exactly to deſcry, amongſt all the Vintners, who were the greateſt delinquents or gainers: and their Caſes being different in both, no one indifferent ſentence can juſtly involve all alike in both: if they have been delinquents, it ſhall be confeſt, that they may be puniſht, though they are no gainers; and if they are gainers, reſtitution may be demanded, though they prove no delinquents: but let not both thoſe termes be blended, as if in this caſe they were inſeparable. Howſoever, if neceſſity, and force, and fraud ſo extraordinary ſhall not excuſe the Vintners, as it does almoſt all the Kingdom in the Shipſcot, and other late projects, if the calamity of thoſe times ſhall not acquit them which conſented to the Impoſition, &c. yet all did not conſent alike. Some were more active, ſome more paſſive: a great part was not at the Hall, but had juſt cauſe of abſence, when any illegall thing was propoſed; and a great part being preſent, were concluded by the maiority of other men votes, and a great part of Voters did moſt unwillingly vote for fear of ruine; and yet all theſe are not equally culpable, nor yet now poſſibly ſeverable. So alſo if the Project be held gainfull, yet it could not be gainfull to all alike, for all Vintners do not trade in the ſame quantities; nor do all, trading in the ſame quantities, finde the ſame gains coming in by their Art and Induſtry,

duſtry, nor the ſame bleſſing of God proſpering them in both: and yet in this caſe, juſtice ought to proceed with equall reſpect had, aſwell to Geometricall, as to Arithmeticall proportion. And as for the ſecond part of the Accuſation; it cannot be doubted, but that the chiefeſt authors, are to be accounted the chiefeſt actors alſo in the buſineſſe. It is not ſo difficult to bring a horſe to any obedience, and to the endurance of any load after he is once thorowly broken, as it is at firſt to break him: and this *Kilvert*, &c. found true in the Vintners; for after he had once prevailed, that they ſhould not reſiſt the Impoſition any longer, by the ſame power (and leſſe) after, he might make them beg for it, and ſeem deſirous of it; nay, in ſhew, contend for it: yet ſtill this ſhews them the more ſervile and oppreſſed, and him the more tyrannous and uniuſt.

This might ſuffice for the three branches of *Kilverts* Charge: but it is evident, That he is not an Accuſer onely, but a Calumniator alſo. He ſpeaks of divers arts, whereby the Vintners ſophiſticate, and adulterate Wines; he mentions Saw-duſt of Deal, Bilberries, and the like, as uſed by the Vintners, to corrupt and falſifie Wines, or to put off Wines corrupted and falſified: if this be true, he ought in juſtice to the Common-wealth, he ought out of juſtice to Juſtice it ſelf (whoſe eyes he now ſeeks to blinde) to reveal the ſame; and the perſons offending, and the times, and certainties of each offence: but if it be not true, he ought to confeſſe himſelf, to be himſelf; that is, a profeſſed perverter of Juſtice, and enemy of Truth. Whilſt the High-Commiſſion tyrannized, there was no fitter Blood-hound than *Kilvert* to be officious in that Court; yet even in that Court he was found too corrupt, too libidinous, too treacherous; many Articles were exhibited againſt him, and at laſt he was reiected, as a perſon infamous, and ſcandalous to Eccleſiaſticall Juriſdiction. His next Scene that he entred upō, was the Star-chamber; and for a good ſeaſon, he playd there the part of a rare artiſt; and having given admirable proof to the world of his exquiſite skill in producing Deponents, and managing of Oathes; he left it at laſt, uncertain, Whether that Court contributed more to his preferment, or he that Courts ruine: but the wonder of all is, that he dares yet appear in Parliament with any confidence, or in a time

of

of Reformation, publiſh ſuch accuſations as he does, wherein there is no one entire, ſolid truth; nay, nor ſcarce any parcell of truth, which materially tends to his own iuſtification, or to the Vintners confutation. Since the depending of this Caſe, ſome witneſſes have been produced by *Kilvert*, or his brother *Roger*, or both, to depoſe againſt Mr. *Gardiner*, and many other *Vint*ners, that they ſold all their Sherries and Malagoes at the prices of Canaries. Theſe were diſproved before the Committee, and indeed by their depoſition, they muſt have known that in the *Vint*ners Cellars, which the *Vint*ners themſelves could not poſſibly know. In one Pamphlet alſo *Kilvert* moving the Houſe to retract their *Vo*tes concerning his guilt; He is bold to move them to it the rather, becauſe of the 200000 *l.* which he hopes to recover out of the *Vint*ners, as if this could be any motive to ſuch iuſt Judges: and at another time he is not aſhamed to reckon up his good ſervices, and merits to the State. But ſure, though the man forgets where he is, or to whom he ſpeaks, his Judges cannot forget who he is, and what he alleadges. Of *Roger Kilvert* nothing need to be ſaid, but that betwixt him and his brother *Richard* there is a true reſemblance, and lively naturall ſtamp of Brother-hood; and in the *Medium* Project, that his brain was the more pregnant of the two. Of Alderman *Abel*, ſufficient is related in the ſtory of *Kilvert*; he was as fit an engine for *Kilvert*, as *Kilvert* was for thoſe rigorous, projecting times.

Sathans two great attributes are, that he is a Lyer, that he is a Murtherer: lying is his means, murder is his end, when he tempts into ſin, and when he accuſes for ſin, he is falſe in both, but his falſhood in both ever tends to deſtruction. The Vintners have found both theſe Sathanicall attributes very eminent of late in their adverſaries. The ſame men which firſt aſſayled them to draw them into the Project, are now their greateſt proſecutors for the Project; and there was not more deceit in repreſenting the Project legall then, then now in making it ſo odious; and it is hard to ſay, Whether greater ruine was contrived to them when they were to ſubmit to it, or now, when they are to be puniſht for it.

*FINIS.*

The laſt, beſt, and trueſt

# NEVVES

From

## Ireland,

That came ſince the Rebellion.

Sent

From a Gentleman in Dubſin,

to his Friend, a Divine, in

LONDON.

LONDON,
Printed by *Thomas Harper*, March 18.
1641.

The last, best, and truest

# NEVVES

From

# Ireland,

That came since the Rebellion.

Sent

From a Gentleman in Dublin,

to his friend, a Divine, in

LONDON.

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LONDON,

Printed by Thomas Harper, March 18.

1641.

# *The laſt, beſt and trueſt Newes from* Ireland.

VPon Friday the 4. of Feb. the governour of Drogedah Sir *Henry Tichburne* with ſome horſe and foote, ſallied out of the Eaſt gate, with an intention to fetch in ſome corne from a place called the Greene Hills, being a quarter of a mile out of the Towne, but they were ſcarce out of the Towne gates, before they were encountred by *Hugh Boy O Neale*, the enemies Marſhall of the field, who was there waiting an opportunity with about ſeven hundred men; the enemy at the firſt aſſault made a great ſhew of courage and reſolution, but aſſoone as Captaine *Forteſcue*, and Captaine *Owens* had fired on their flankes, they inſtantly ranne away, and the horſe and foote of our ſide fell to execution, and in the chaſe killed about two hundred, together with the ſaid *Hugh Boy O Neale*, and ſome other officers, and that without the loſſe of one man on our ſide, but one who afterwards dyed of his hurt.

Upon the fourteenth day Captaine *Martyn* was ſent with fifty muſquetiers, and falling into a quarter of the enemies, there was ſome twenty of the enemies ſlain, and but one of ours. Upon the eighteenth the Governour having reſolved to beat upon a quarter of the enemies at a place called Ramullin, halfe a mile off the Towne, he being

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1641.

# *The laſt, beſt and trueſt Newes from* Ireland.

VPon Friday the 4. of Feb. the governour of Drogedah Sir *Henry Tichburne* with ſome horſe and foote, ſallied out of the Eaſt gate, with an intention to fetch in ſome corne from a place called the Greene Hills, being a quarter of a mile out of the Towne, but they were ſcarce out of the Towne gates, before they were encountred by *Hugh Boy O Neale*, the enemies Marſhall of the field, who was there waiting an opportunity with about ſeven hundred men; the enemy at the firſt aſſault made a great ſhew of courage and reſolution, but aſſoone as Captaine *Forteſcue*, and Captaine *Owens* had fired on their flankes, they inſtantly ranne away, and the horſe and foote of our ſide fell to execution, and in the chaſe killed about two hundred, together with the ſaid *Hugh Boy O Neale*, and ſome other officers, and that without the loſſe of one man on our ſide, but one who afterwards dyed of his hurt.

Upon the fourteenth day Captaine *Martyn* was ſent with fifty muſquetiers, and falling into a quarter of the enemies, there was ſome twenty of the enemies ſlain, and but one of ours. Upon the eighteenth the Governour having reſolved to beat upon a quarter of the enemies at a place called Ramullin, halfe a mile off the Towne, he be-

ing accompained with Sir *Patrick Weymes*, with some of the Lord of Ormonds horse, together with the Lord *Moores*, Sir *Adam Loftus*, Sir *Thomas Lucas*, their horse, and Captaine *Weyrman*, Captaine *Byrone*, Captaine *Fortescue*, Sir *Iohn Burlasse*, Captaine *Billingsly*, Captaine *Roper* and Captaine *Cadogan*, with 450. foote marched out of the Towne upon breake of the day, and the forlorne hope of horse, and 40. commanded musketiers marched a good way before the body, and being come within musket shot, the enemy plaied stoutly and very hotly at them; but our musketiers having killed about ten of them, Lieutenant *Francis Moore* who commanded the forlorne hope of horse being accompained with his cornet, and Captaine *Cadogan*, & the Lord *Moores* horse charged into the town, but with much adoe, the enemy having barocided the waies, and having entred the Towne, they discerned the enemy flying by the river Boyne towards the old bridge, they pursued them, and in the chase they killed some sixty of them, and if the musketiers had come in, there had beene an hundred more killed at least, for so many of them had got under a mighty great and steep rocke on the water side, where the horsemen could not possibly come at them, and withall, their owne fellowes Colonell *Mac Briens* men being on the other side of the Boyne shot very thicke at us, but hurt not one, though they spent a great deale of powder and lead; when wee retreated wee could discerne a great body of the enemy making towards us from old bridge, and as we came towards our main body, which all the while remained entire, we could see a great number of the enemy marching in good aray towards our body; but before we could come up, though we road hard, the enemie betooke themselves to their heels, and *Davies* sonne of *Plastine*, being one of their Captaines,



lost

laſt his horſe, and ran away a foote over the great ditches towards his fathers houſe, which had he not done, he had gone home ſhorter by the head; here againe we killed about a ſcore of them, both executions done by the horſe, the foote not ſtirring but when the governour led them towards the enemy; in this laſt skirmiſh the Earle of Ormonds, and the Vice Treaſurers horſe gained good applauſe for their valour and forwardneſſe, as likewiſe did the Lord *Mowrel*, and Sir *Thomas Lucas* in the firſt; the horſe had no ſooner retreated to the body, but we could diſcerne Colonells *Mac Brians* men hard by us, the ſight of them drew us to a beliefe that we ſhould have a hot fight now with both the diviſions, thoſe that before had fled to Plattine, having rallied themſelves into a body again, & that with ſuch celerity, as was to be wondred at, but howſoever they let us depart quietly, & we came ſeaſonably into the towne, for had we ſtaied a little longer, ſome 800. of the enemy had got betwixt us and the towne, and then we had been engaged to fight with all their diviſions, which did conſiſt of 1500. or 1600. men at leaſt.

Upon the 24. being Saint *Matthias*, moſt happily arrived our reliefe of proviſion and ammunition, it came ſeaſonably, for we were come almoſt to the laſt morſell: The enemy laboured hard to hinder the bringing of it in, who hoped that famine ſhould force us to yeeld up the Towne; they had two peeces of Ordinance, and a world of muskets playing from either ſhore; but God be praiſed, our ſhips came up ſafely to the Key without the loſſe of one man, or ſo much as one hurt but one, which was a great wonder, the channell being not in moſt places a muſket ſhot over, nay the veſſells ſometimes were forced to come within a ſtone caſt of the ſhore.

On the Munday in the morning we were not aware be-

fore 500. of the enemy had entred the Towne of Tradagh, and the whole groſſe of them without, making all haſte to enter in at an old low doore, which by the treachery of ſome of the townesmen, who are not as yet certainely knowne, was broken open for them; it was a ſtrange thing to heare, for the aire ecchoed with their helliſh cries, being entred, and the allarum taken, they were forthwith encountred in ſeverall places, a great number of them made for the mill mount, the only ſtrength of the Towne, where Captaine *Cadogan* kept his guard, it was darke, and a man could not well diſtinguiſh betweene a friend and a foe; the enemy immediately upon their advancing up the hill, laid Captaine *Cadogans* out centries dead, which hee perceiving from the hill, cauſed fire to bee given at them, which they perceiving to be hot, faced about, and as they were taking themſelves to their heeles, Captaine *Cadogan* arreſted their leader with a muſket from the mount, who being pilladged, was found to be an officer, the reſt failing of their plot ran into orchards & gardens, where they were cut in peeces by Cap. *Owens* men, and their companies being encountred by the governours owne men, and Sir *Thomas Lucas* his horſe were quite broken and routed, divers other companies comming in, they were ſlaine and taken, or the greateſt part of them: one Captaine *Conner* a Meath man was ſlain, & amongſt others an old traiterous ſervant of Captaine *Cadogans*; divers of the Captaines and others are concealed by the Townelmen in their houſes, and although upon perill of their lives they were required to bring them forth, yet they have hitherto failed.

It was a happy deliverance, for which we are bound to give God thankes, for truly, had any underſtanding enemy had the ſame advantage of us as theſe men had, we had beene all loſt, beſides the centry we loſt one horſeman, and

two or three footmen, and very few hurt, but ſo ſoone as day appeared, with our great and ſmall ſhot were beaten from our wales like dogges. Captaine *Roper* and Captaine *Morice* had like to have beene taken by them, as conceiving the enemy upon their entrance to be our own men; truly both officers and ſouldiers behaved themſelves like men, they were both valiant and reſolute, ſo that wee are confident the rebellions blades will not bee very forward to come to ſuch another breakefaſt as this in haſte.

This day came Sir *Philemon Oneale* from the further northerne parts to theſe enemies who had beleagured us, he was as we hope and beleeve very well beaten by the Scotchmen, but we have no certainty of it as yet. As I am a Gentleman all this is true, you may report this to the whole world. So I take my leave, deſiring thee to pray for us, and we will fight for thee and the reſt, not doubting but that our God whom we ſerve, will ſtill ſo bleſſe us and grant us victory to the glory of his name, which is the prayer of,

*Thy truly affectionate friend.*

Leuthall (W.) K.



# Maſter Speakers LETTER

Ordered by the Honorable Houſe of Commons, to be ſent to the high Sheriffe and Gentry of *YORKSHIRE.*

Shewing their diſlike of ſuch as have endeavoured to perſwade the Countrey, that their petition to the parliament was ill reliſhed.

Secondly, their diſlike of ſuch as have endevoured to perſwade godly Miniſters, that their exerciſes are not acceptable to the Houſe.

Thirdly, their diſlike of ſuch as have endevoured to perſwade the Trained Band from going into *Hull*, upon the Parliament Order.

Alſo ſhewing their great acceptation of the *Yorkſhire* Petition, and how ready they are to take care for the diſcharging the Billet-money in that County.

Likewiſe the Parliament wondring at the impudencie of thoſe men, who dare to hinder the advancement of the glory of God & of his worſhip, and alſo to ſcandalize the piety of the houſe in ſo high a meaſure.

Likewiſe ſhewing how ready they are to propagate Religion, alſo deſiring and enjoyning the High Sheriffe, to return the names of all thoſe who have vented theſe untruths, and diſſwaded the Trained Band in *Holdernesſe*, from entring into *Hull*.

London, Printed for *John Franck*, 1641.

SIR,

THe Houſe hath received information by Letters from your ſelfe, that the malice of ſome hath proceeded ſo far of late, as to endevour firſt, to perſwade your Countrey, that the Petition to the Parliament were ill relliſhed by this Houſe. And that your free offers therein of putting your ſelves into a Poſture of Defence, hath given ſuch teſtimony of your abilities, that it hath utterly taken away the hopes of paying your Billet mony, till the Parliament knows not how elſe to diſpoſe of it. Secondly, to cry downe Exerciſes (which have already done much good) and to draw off ſome Miniſters by perſwading them that they are not acceptable to this Houſe. Thirdly, that ſome in

*Holderneſſe* have diſſwaded the Trained Bands from going unto *Hull* upon the Parliament Order.

Which information of yours, the Houſe takes for an eſpeciall ſervice, and for ſo full a teſtimony of your fidelity to the Parliament, and of love to your Country, as they hold it an evident character of your worth, and for this commands mee to give you very hearty thanks. And to deſire you in the name of the houſe to declare to the Country, how falſe and malicious theſe r ports are: ſince the Houſe was ſo far f om diſrelliſhing their Petitions, or turning their free offer to their diſadvantage, as that they returned their publike thanks when the Petition was received: Paſſed a vote to approve of their offer, and ſince by another Vote juſtified them in the ſame Act upon his Majeſties taking notice thereof. And have ſince ordered that the ſame Counties which paid their Pole-mony heretofore at *Yorke*, ſhall now pay all their proportions of the Bill of foure hundred thouſand pounds ſhortly to be raiſed to the diſcharge

charge of the Billet mony in your County and thoſe other Counties where it is owing, which if it ſhall not fully ſatisfie, they will diſcharge as ſoone as the great neceſſities of the Kingdome can poſſibly permit. And likewiſe they command mee to let you know that they doe very much wonder at the impiety and impudence of thoſe men who dare to hinder the advancement of the glory of God and of his worſhip. And alſo to ſcandalize the piety of this houſe in ſo high a meaſure, as to ſay thoſe good Miniſters endeavours are not acceptable to it, they accounting it their greateſt honour to patronize painfull Preachers in the performance of their duties. And being reſolved to cheriſh & advance with their utmoſt power, whatſoever may tend to the propagating of Religion of which they hold thoſe exerciſes to be an eſpeciall means. This houſe therefore being very ſenſible of the great inconveniences which may happen by their miſreports in theſe diſtracted times, and from the malice of theſe men, if it ſhould proceed uncontrolled de-

deſires, and enjoyns you to return the names aſwell of thoſe who have vented theſe untruths, as likewiſe of thoſe who have diſwaded the Trained Bands in *Holdernesſe*, from entring into *Hull* upon the Parliaments Order: Perſwading themſelves that you who have already given ſuch proofe of your affection to the Kingdome, will ſtill continue it by your endeavours, to prevent the practiſes of any ill-affected perſons upon any of that County, to the diſturbance of the peace.

*Die Mercurii* 16 *Martii*, 1641.

It is this day ordered by the Houſe of Commons now aſſembled in parliament, that this Letter be forthwith printed.

*H. Elſyng Cler. Parl. D. Com.*

FINIS.

A BRIEF

# DIALOGVE

BETWEEN

# ZELOTOPIT

ONE

OF THE DAUGHTERS OF A ZEA-
lous *Round-head*, and *Superſtition* a Holy *Fryer*,
newly come out of *France*.

*SHEWING*,

The Zeal of good Motions of the one, and the
Idolatry of the other.

*AS ALSO*,

The Paſſages of their Holy ones, when that they be
in their *Conventicles*, each one condoling with his
*Holy Siſter*.

Compoſed by *Owen Dogerell*.

*London Printed for* John Biard.

# A BRIEF

## Dialogue betweeu *Zelotopit* one of the Daughters of a zealous *Round-head*, and *Superſtition a holy Fryer.*

*Superſtition.*

HOw now M. *Caco-zeal*, what is the reaſon you came no ſooner, ſeeing I ſent for you.

*Zeal.* Intruth Sir, I was ſo buſied in pulling down Cheap-ſide Croſſe, and preparing my Journey for Amſterſtam, I could make no more haſte.

*Super.* What for Amſterdam, I think now the Spirit bloweth where it liſteth ? what Newes I pray you in *England*, you muſt need go that pilgrimage : hath your Zeal bin ſo fervent that ye have ſet England on fire, and in a mutiny, that now it is grown to hote for you.

*Zeal.* I muſt confeſſe, that our Zeal was hote, ſo that we ſet them all in an uprore : but to tell you in a truly the ſhepheard is ſmitten, and the flock is ſcattered, our old Prophet Samuell How is dead ; but I thank my God that many more are riſen , but muſt not be allowed to pray *ex tempore*, no not to pray at all without a ſet Form and Order (Order ſay I ) I cry the Lord hearty mercy for preſenting that word, it is a ſlip in me, the Lord will not ſuffer his beſt ſervants to fall, we uſe no order but in making the ſpirit work in Order.

*Super.* After what Order.

*Zeal.* Not after the Order of the wicked, ſomewhat

more preciſe in our actions, not communicating with Publicans and Sinners, neither diſtrubuting to the poor nor any other. But cleaving cloſe unto a holy brother neither viſiting the ſick; for it is quite contrary to our Diſcipline and Form of teaching, we have ſcarce ſo much time as to get our dinners at home, nay our breakfaſts, we are ſo early: for I muſt tell you the ſpirit moveth even at midnight, if ſo be I had had but a brother the laſt night, I could have expounded to him in ſincerity, for then the ſpirit gave me utterance.

*Sup.* Are you a maid, or no?

*Zeal.* I a n Sir. graced with three Olive Branches, theſe three Children.

*Super.* A maid with child: It is beyond all *humane reaſon*, and the ſhallowneſſe of my brain is not able to conceive it. I am ſure, I never found ſuch a thing in all my 30. years ſtudy, neither have I met with any or the like miracle in all the whole Cloiſter, formerly I have bin idle, but now will ſit more cloſe, and will ſearch in the quintiſence of a Nun, if that it be to be found there.

*Zeal.* No myracle with us holy ones, for I tell you Sir, it is more common with us, then the ſaying of our *Pater noſter*.

*Sup.* It is a myracle with us, we perhaps have as many with young as you have, but none after that are maids.

*Zeal.* But I muſt tell you the ſpirit is upon us, and very quick in operation, eſpecially when on my Beds Green, for he with his wholeſome deſtructions inſtructeth me in the night; that before morning I begin to propogate and conceive, my ſelf to bring forth the Seed of the Faithfull.

*Sup.* Me think you look like a veſtall, or a doded ſheep, what is become of your hair, hath your holy Brethren new ſhorn you, an I now turn you to graſe, and to ſeek for a new plantation, or was the ſpirit ſo fervent, that it hath put you into a ſwet, ſo as you have loſt it all.

*Zeal.*

*Zeal.* No, Sir, the *Nazarens* were known by their long hair, and ſo are we by our *Round-heads*, and the Armies diſplay an Enſign in Battle, that the common ſouldiers may know their Captains and Leaders: ſo do we in diſplaying, & ſetting forth our lave ears we are knowu to be enemies to God, and the world, but not to the fleſh and the Divell.

*Super.* Then you will confeſſe your ſelves Friends with the Divell.

*Zeal.* Yea ſir, becauſe the Divell is new turn'd *Round-head*, and we muſt follow our Leader, hee is a devourer: for when we feaſt the *Hob-goblins*, our Elders eat poor widows out of their habitations (*as it is ſaid they devour widowes Houſes.*

*Sup.* What is the reaſon you look ſo pale, and intends to leave your Country.

*Zeal.* I look pale, 'tis true, for I am troubled with a Timpany in my body, and do daily labour and travell in loop to bring forth ſome new doctrine and opinion, and for the leaving of my Country, it is becauſe we cannot keep our *Conventicles*, and receive that happy Be ediction after prayerr, without many diſturbances and incombrances.

*Sup.* What is a *Conventicle*, define this word, for you have paſt the ſphear of my underſtanding, and as we *dominicans* ſay, you trade out of my Element.

*Zeal.* O *Superſtition*, I think yov are a Fryer.

*Super.* Do you know my name?

*Zeal.* Not I, I profeſſe to yon.

*Super.* For certain my name is *Superſtition*, for ſo I was named in Baptiſme.

*Zeal.* Out hereſie, baptized! it is not lawfull to bee baptized, until that we be 17. and that our names be written in the book of the Faithfull.

*Sup.* But M. *Zeal*, they ſay the Church is ſick of an Ague, and 'tis thought that if means be not made with a preſervative for her health, that ſhe will fall into a deep Conſumption.

*Zeal.* Thats the first news I heard of it, truly Sir, for my part I never look after the Church, let the Church look after her self, if I can receive a benediction *post ultimum nonvale*, I matter not, for that is the height of my ambition, and the chiefest of my devotion: & again sir, we are so much busied in studying to dismember *Superstition*, and to pull down the Crosses, that we have not time to visite the sick, and comfort the comfortlesse and distressed. *Sup.* Heaven blesse me from you, if ye begin to dismember *Superstition*: I will be gone, helpe some dear Saint, O holy *Bonner* where art thou now, save thy Servant from these too much zealous Hypocrites, who never say their *Pater Noster*. *Zeal.* Yea sir, for the great Prophet *Walker an Ironmonger*, that good man was putting up his petitions, and in the midst of his devotion, was sent to the *Kings Bench*, and was prosecuted, that it might be fulfilled which was spoken by the mouth of our holy Prophet *Samuell*, how in his last Tub Sermon took his *ultimum vale*, and leave of us all, *said follow the word close, and give due benevolence to our Sisters in spirit, loving your Neighbors well, but their wives better, for ye shall be persecuted, but bee faithfull till the end, and keep this Conventicle in remembrance of me.* For verily I say unto you,

*My dayes are short, my time is past,*
*I take my leave of all and last.*

*Sup.* What is a *Conventicle* once more *I* crave for as yet Mrs. *Caco-zeal* you have not resolved me.

Zeal. *It is a place compounded of confusion,*
*Which make bad premises, but a loose conclusion.*

Super. *Then welcome Virgin, Maid, Sister, and Mother,*
*To Amsterdam, and to your holy Brother.*
*My leave I take, and have no great desire*
*With* Round heads Zeal *to set my self on fire:*
*No new Plantation I will seek to find,*
*Nor have any brains to turn with every wind.*
*Ile keep my name indeed, and turn will never,*
*I liv'd in Superstition, and so will ever.* Ex-

## An excellent new Dittie. To the tune of

### Tom of Bedlam.

*AM I mad O Noble* Festus,
*When* Zeale *and godly knowledge,*
*Hath put me in hope to deal with the Pope*
*As well as the best in the Colledge.*
Still do I teach, hate a Crosse, hate a Surplice,
Miters, Copes, and Rotchets,
Come hear me pray, nine houres a day,
And fill your heads with Crotchets.

*In the house of Pure* Emanuel
*There I had my Education,*
*Where my friends surmise, I dazzled their eyes,*
*With the light of Revelation.*
Still do I teach, &c.

*In the Holy tongue of Canaan*
*I plac'd my onely pleasure,*
*Where I prickt my foot, with an* Hebrew *root,*
*That it bled beyond all measure,*
Still do I teach, &c.

*I unhorst the Whore of* Babel,
*With a Lance of Inspiration,*
*I made her to stink and spill all her drink,*
*In the Cup of Abomination.*
Still do I teach, &c.

*I talk*

*I Talk much of Salvation,*
*Although I cannot Clark it,*
*Tet I do say grace, in every place,*
*Though I taste but a Cheese in the Market.*
Still do I teach, &c.

*Now fie on the* Common-Prayer-Book,
*The Letanie is but a fable,*
*I think it no scorn to have a Church in a Barn,*
*And a Pulpit at the end of a Table.*
Still do I teach hate a Crosse, hate a Surplice,
Miters, Copes, and Rotchers,
Come hear me pray, nine times a day,
And fill your heads with Crotchets.

FINIS.

A

# LETTER SENT FROM THE LORDS OF THE Councell in *Ireland*, to the high Court of PARLIAMENT here in *England* assembled.

Delivered to the Lords, by the Lord *Dungarvan*, eldest Son to the Earl of *Corke*, on *Tuesday* the 15. of *March*. 1641.

Wherein are many passages worthy the Readers observation.

As also the Names of those Lords who have adventured all their estates, for the defence of the Protestant Religion in IRELAND.

*LONDON*:
Printed by *Tho. Paine* in Goldsmiths Alley.
1641.

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1641.

# A LETTER FROM THE LORDS OF THE COVNCELL IN IRELAND, to the High Court of *Parliament* here in *England* assembled, &c.

*Right Honorable,*

THe present distractions and troubles raised in this Kingdom by the Rebellion of the Catholique partie still increasing more dangerous and perillous to this Kingdom, inforced us again to apply our addresses to the High Court of *Parliament* for speedie prevention of the same, with great joy and thankfulnesse, acknowledging the vigilent care and painfull endeavours of the same hitherto, to relieve us in our present troubles.

That your Lordships have manifestly shewed your Noble and affectionate desires to preserve

and defend this Kingdom from utter ruine and deſolation, by your willing and cheerfull concurrence with the Honorable Houſe of *Commons*, in all their proceedings for our aſſiſtance; and removing the obſtructions and hindrances that have been procured in expediting the ſame by evill and malignant Inſtruments, the Prelaticall faction, in taking away their Votes, and ſitting in *Parliament*, which hitherto we conceive have been much prejudiciall, and of great diſadvantage to our timely aſſiſtance.

The Noble Courage and Magnanimitie of the *Parliament*, in wading thorow all troubles and diſtempers of State, hath infuſed into our drooping ſpirits life and vigour, which were readie to faint with deſpaire, but holden up with confident aſſurance of your tender cares and indulgent affections towards us in our miſeries: we received ſtrength and courage, not doubting but at length through Gods mercie and your provident wiſedoms we ſhould have reliefe and remedie againſt our Enemies.

We now humbly inform your Lordſhips of the preſent Condition now ſtanding, *viz.* the Countie of Corke is wholly ſubdued by the Rebels,

bels, *Lemſter*, *Munſter*, and *Ulſter*, even at the laſt gaſp of yeelding up themſelves. The Earle of *Corke* hath loſt all his Lands and meanes, and this Kingdome in apparant hazard of utter confuſion and ruine, unleſſe your Wiſdomes prevent it not in time by a ſpeedie ſupply of more men, money, and munition.

The Rebells are growne to that height of impudency and boldneſſe, that they give forth in their Declarations, they fight in defence of the honour and prerogatives of their King and Queene. And we are credibly given to underſtand, they have preſumed to ſend a Letter to his Majeſtie, intimating they take Armes onely for the preſervation of his Majeſtie, and his rightfull government over them, his Queene and poſteritie, the defence of their Religion, Lawes, and Liberties, in the exerciſe of the ſame. That they take not Armes, as did the *Scots*, for lucre of gaine, to raiſe their owne fortunes by the ruine of others, but onely out of Conſcience and dutie to God, and his Maieſtie; which by their inhumane and ſavage behaviours ſince their Rebellion, have manifeſted to the contrary.

Wee reioyce with great thankfulneſſe, that the Wiſdome and care of your Lordſhips, and the Houſe of Commons, have provided and ſent over for our ayde and aſſiſtance, ſuch worthy and valiant Commanders, by whoſe proweſſe and magnanimitie, many great overthrowes and victorious exployts have been atchieved against the Rebells in divers places of this Kingdome, to the great refreſhing and encouragement of the diſtreſſed Proteſtants.

Our further deſires therefore are that the High Court of Parliament would be pleaſed to proceed in expediting that effectuall Remedie, to reduce this Kingdome to due obedience to the Crowne of *England*, and the Lawes and Ordinances of the States of both Kingdomes; their Deſigne in agitation upon the Propoſitions propounded by the Houſe of Commons, for the ſpeedie raiſing of money for that purpoſe, of ſuch perſons willing to be purchaſers, by their moneyes and perſons, of the Lands wonne and obtained by the Rebells and our endeavours, ſhall not be wanting to comply with

with them in the ſame to the loſſe of our lives and fortunes.

From His Majeſties Caſtle of *Dublin*, *March* 19. 1641.

*Cork.*
*Loftus.*
*Ormond.*
*Ridgway.*
*Kildare.*
*Munſter.*
*Carey.*
*Courtney*, &c.

FINIS.

IRREGULAR MARKING OF THE TRACTS

8

# THE SEVERALL Votes and Resolutions OF Both Houses OF PARLIAMENT.

## Concerning the Kings last Message, sent from Huntington to both Houses, on Wednesday the 16. of March, 1641.

## With his Majesties Message before to both Houses of Parliament, *March* 15. 1641.

Printed at London for *Rich. Harper* and *I. G.* 1641.

THE

# SEVERALL

## Votes and Resolutions

OF

## Both Houses

OF

# PARLIAMENT.

Concerning the Kings last Message, sent from Huntington to both Houses, on Wednesday the 16. of March, 1642.

With his Majesties Message before to both Houses of Parliament, March 1642.

Printed at London for Rich. Harper and I. G.
1642.

Huntington 15. Martii 1642.

# His Majesties Message to both Houses of Parliament, upon His removall to the City of YORKE.

HIS Majesty being now in His remove to His City of Yorke, where he intends to make His residence for some time, thinks fit to send this message to both Houses of Parliament.

That He doth very earnestly desire that they will use all possible industry in expediting the business of Ireland, in which they shall finde so cheerfull a concurrence by his Majesty, that no inconvenience shall happen to that Service by his absence, He having all that passion for the reducing of that Kingdome, which he hath expressed in his former messages, and being unable by words to manifest more affection to it, then he hath endeavoured to doe by those Messages having likewise

done all such Acts as he hath been moved unto by his Parliament.) Therefore if the misfortunes and calamities of his poore Protestant Subjects there shall grow upon them (though his Majesty shall be deeply concerned in, and sensible of their sufferings) Hee shall wash his hands before all the World, from the least impuration of slacknesse in that most necessary and pious worke.

And that his Majesty may leave no way unattempted, which may beget a good understanding betweene Him and his Parliament: He thinkes it necessary to declare, That as he hath beene so tender of the priviledges of Parliament, that he hath beene ready and forward to retract any Act of his owne, which he hath been informed hath trencht upon their priviledges, so hee expects an equall tendernesse in them of his Majesties knowne and unquestionable priviledges, (which are the priviledges of the Kingdome) amongst which, he is assured it is a fundamentall one, That his Subjects cannot be obliged to obey any Act, Order or Injunction, to which his Majesty hath not given his consent: And therefore hee thinkes it necessary to publish, that he expects, and hereby requires obedience

dience from all his loving subjects to the Lawes established, and that they presume not upon any pretence of Order or Ordinance (to which his Majesty is no party) concerning the Militia, or any other thing, to do or execute ought that is not warranted by those Lawes, his Majesty being resolved to keep the Lawes himself, and to require obedience to them from all his subjects.

And his Majesty once more recommends to his Parliament the substance of his message of the 20. of January last, that they may compose and digest with all speed such Acts as they shall thinke fit for the present and future establishment of their privi-ledges, the free and quiet enjoying their estates and fortunes; the liberties of their persons; the security of the true Religion now professed in the Church of England; the maintaining his Majesties Regall and just Authority, and setling his Revenue: His Majestie being most desirous to take all fitting and just waies which may beget a happy understanding between him and his Parliament, in which he conceives his greatest power and riches doth consist.

# The severall Votes and Resolutions of both Houses of Parliament concerning the Kings last Message sent from Hentington to both Houses on Wednesday, March 16. 1641.

Resolved upon the Question.

*THat this House shall insist upon their former Votes concerning the Militia.*

Resolved upon the Question.

*That the Kings absence so farre remote from his Parliament is not onely an obstruction, but may be a destruction to the affaires of Ireland.*

Resolved upon, &c.

*That when the Lords and Commons in Parliament which is the supreme Court of Iudicature in the Kingdome, shall declare what the Lawes of this Land is, to have this not onely questioned and controverted, but contra-*

*contradicted, and a command that it ſhould not be obeyed, is a high breach of the priviledge of Parliament.*

Reſolved, &c.

*That a Committee ſhall be appointed by this Houſe to joyne with a Committee of the Lords, to inquire where this Meſſage was framed.*

Reſolved, &c.

*That thoſe perſons that adviſe his Majeſty to abſent himſelfe from the Parliament are enemies to the peace of this Kingdome, and juſtly to be ſuſpected to be favourers of the Rebellion in Ireland.*

Reſolved, &c.

*That thoſe that adviſed his Majeſtie to this Meſſage are enemies to the peace of this Kingdome, and juſtly to be ſuſpected to be favourers of the rebellion in Ireland.*

FINIS.

FINIS.

# Approved, Good, and happy Newes From *IRELAND:*

Relating how the Caſtle of Artaine was taken from the Rebels, two of their Captaines kild, and one taken priſoners by the proteſtants. With the arrivall of 1000 foot, and 300 horſe from *England.*

Alſo a great skirmiſh betweene the Proteſtants and the Rebels at a place neere *Feleſton*, wherein the Engliſh obtained great renowne and victory.

*Whereunto is added,*

A true relation of the great overthrow which the Engliſh gave the Rebels before *Drogheda* ſent in a Letter bearing date the 27 of *February.* to Sir *Robert King* Knight at Cecill houſe in the Strand.

*Printed, by Order of Parliament.*

LONDON,
Printed for *Iohn Wright*, 1641.

# The laſt newes from IRELAND, *7 March*, 1641.

THe 10. of *February* our men went to *Artain*, againſt a caſtle ſo called, which had before done ſome miſchiefe, to ſome of our men, the enemy being in it, But the enemy fled before our ſecond comming, and left the Caſtle; and a garriſon was left in it by us.

Upon the 11th. wee had newes, that the enemy was intrenching at a place called *Soughing* Towne, ſome 6. Miles ſouth of our City, and ſome 2000. Foot, and 200. Horſe went out againſt them; The Lord *Lambart* commanding in chiefe; A ſmall battell they had, but the Enemy ſtood not, on the Enemies ſide ſome 70 or more was killed, and but one hurt on our ſide, and ſo came home that night, and brought home one of the Rebells Captaines and two more of the enemies Captaines ſlaine, many Letters of treaſon were found about him that was taken.

On the 13. a man was brought to our City being taken by ſome of our ſcattering men ſcouting about our City, who confeſt without conſtraint, that he had killed an *Engliſhwoman* at a place called *Liſlipeſon*, 6. Miles Weſt of our City, and waſhed his hands in her bloud, being ſet on by the popiſh Prieſts ſo to doe, hee was preſently hanged, but dyed with much repentance and a proteſtant, which few do.

Upon the 19. and 20. Arrived heere from you 2000 Foot and 300 horſe but little or no money, which made us poore of the City fare harder then before; which was to hard.

Upon the 21. Wee had knowledge that our Ships ſent with vittaile to relieve *Tredath* had got ſafely in, and in ſpight of the enemy, who had chayned up the harbour, but our men brake the Chaine, and got in, notwithſtanding. And publike thankes was with us for that happineſſe, for in ſuch a great ſtrait was that City, as to eat Horſe flesh, as letters from my friends from the City to mee teſtified; Alſo Captaine *Barlet* who was the Sea Captaine, in his comming home met with ſome fory ſmall Boats or Barkes of the *Wexford* men, going toward the enemy in the North to carry Lenten proviſion, but hee ſpoyled their deſigne in ſinking moſt or all of them, About the ſame time we had alſo Letters out of *Munſter*, that all that part of the Countrey was roſe in Rebellion being carried out by the Lord *Muſery*, and Lord *Roch*, who had profeſſed much fidellity, and many deceitfull promiſes had paſt to the preſident of that Province, till they ſaw their owne advantage, And it is reported they are not leſſe then 20000 ſtrong, beſt appointed of all the Rebels, for indeed this Lord *Muſery* is the moſt monied man of all the *Iriſh* Lords. So that now not one place in *Ireland*, but is in Rebellion, for the Lord of *Clanrickard* ſtands as ſome thinke Neuter, doe nothing at all, or cannot do any thing or will not, But wee heare that our Preſident of *Munſter* was forced to betake himſelfe to the ſtrong hold of *Corke*, and the Lord of *Corke* betooke himſelfe to *Toyhall*, which are

repor-

reported both to be beſiged by the enemy,

Upon the 23. of this moneth, newes was that at a place neere *Feleſton* ſix miles from us, a great multitude of the enemies had ſtrongly fortifide themſelves, and it is well fortifide by nature, having alſo a ſtrong Caſtle in it; Some 3000 of our men went againſt it, horſe and foote, Our Lord generall the Earle of *Ormond* himſelfe went, as did Sir *Charles Coot*, Sir *Symond Harcourt*, and many more, *John Moore* being one of the Soldiers, and upon the forelorne hope. had both his left and right hand man killed, he told me that our generall himſelfe, led up the forlorne hope, with many words of Comfort to them, able to make any man fight to ſee ſuch a man as he goe in ſuch danger: For the enemy had a great wood to ſhelter them beſide trenches, but our men after 2 houres Battell, beat them from their Trench, and from the wood, killing ſome 80 of them, For all that advantage but 7 of our men was killed, but that we loſt one Captaine *Rochford*, a man of ſuch note, that never more was any man bewayled; For all the good and valliant parts of a Soldier was in him, in this bout Sir *Symond Harcourts* Regiment, behaved themſelves valliantly but for the Caſtle our men were forced to returne home without taking it, having nothing but field peeces with them, the way being to rotten to beare greater as yet, many more of the enemies had bin ſlaine but that the wood defended them, ſo that the Trees tooke off all that was ſent to them in this Caſtle is thought to be much wealth beſides all that have bin great men of the Rebels. But our men will not ſo leave it, but will againe try their forces againſt it ſhortly.

As

As yeſterday our men came home, yet tis to be feard that a famine is like to be in our City, in that ſtill men come to us and proviſion is ſhort, and none of yours that come to us bring any vittailes, great taxes are upon us, more then can be borne, He that had Butter, and Cheeſe, and Cloath at between 6 and 14 Shillings a yard here ſent by any out of London, might make a good trade of it; Cheſhire cheeſe is ſould here for ſix pence a pound already; Some of your Londoners are come hither (acquaintance of mine) that will ſend for ſuch things, for great profit may be made by them, and quicke returne.

## A letter ſent from *Droheda*, to Sir *Robert King*, dated *Febr.* 27.

*Noble Sir,*

IN my laſt Letter, I ſignified to you the difficulties which were like to befall us by the releeving of *Droheda*, but God by his infinite mercy hath freed us (I may ſay miraculouſly) from that hazzard: for when our men there were driven to that extremity to eat horſe-fleſh, Sir *Henry Tichbourne* ſallied out of the Towne with only fourty Musketiers, and fourty Horſe, and beat off foure hundred of the enemies, killed above threeſcore of them, recovered fourſcore Cowes and Oxen, and two hundred Sheep; burned foure Townes, and brought home

home two of their Colours: Beſides, I muſt relate unto you Gods aboundant goodneſſe unto us, in that the night before the reliefe and ſuccours which we ſent by Sea from *Dublin* to them, ſhould have entred into the Harbour of *Drohedа*, which was ſtrongly fenced over with a Chaine and ſeverall boates, there happened a ſtorm which broke their chainer, and gave our men ſo great a paſſage, as with little difficulty they came ſafely to the Towne. The Rebels were gathered at *Kilſhalgham* within ſeven miles of *Dublin*, above two thouſand men, where they were ſetled in a very ſtrong wood. My Lord of *Ormond* carried out part of our Army, and beat them out of that great ſtrength (for they would not come into the Champaine) and killed above a hundred of them, without any conſiderable loſſe of our ſide, only Captaine *Iames Rochfort*, a moſt gallant and couragious Gentleman. This was an act of great bravery, wherein Sir *Charles Coote* did, (as he doth alwaies) beyond expectation; expoſing his perſon to as much danger as any man living could; and in truth he is a gallant man, full of courage and good affections, and deſerves great encouragement from that ſide. Our ſouldiours are in great want of money, which cauſes a generall want of all other neceſſaries, yet notwithſtanding God hath infuſed ſuch courage into them (for undoubtedly it is his worke) that they thinke there is no danger ſo great, but they may attempt it.

Colonell *Munke* is arrived here with my Lord Lieutenants Regiment of fifteen hundred foot, and Sir *Richard Greevill* with neere foure hundred Horſe, which puts much heart into us, and makes us looke

big

big upon our neighbours, yet we grieve we cannot be able to releeve our friends in other parts, but I hope when our full succours shall come, we shall not only defend this place, but adde comfort to our poore distressed friends abroad.

The enemy though their numbers be very great, even beyond beliefe, yet their hearts begin to faint, and I believe they repent their furious madnesse.

If my brother be in *London*, I pray you impart this Letter to him, I would hae written to him, but that I thought he was at *Chester*, or on his way thither: By the next he shall heare from me at large, and I shall likewise trouble you.

I must now only tell you, that I thank you for your care of those things which concerne me, and I am, Sir,

Your most affectionate servant

*Feb.* 27. 1641. *Ed. Lofius, Martii* 7^mo.

'Tis this day ordered forthwith, that this Letter be published in print.

*H. Elsing.* Cler. P. D. Com.

FINIS.

Dupl. 43. 32.

10.

# AN ANTIDOTE AGAINST LAY-PREACHING, OR THE PREACHERS PLEA.

In a Discourse answering such Objections, which were given to a conscientious friend; who for his satisfaction requested a resolution. In which Discourse is proved, that preaching of the Word is a peculiar Calling, to be undertaken by none without a speciall Call: and that more is required in such who undertake it, than abilities: in which likewise other incidentall Questions and Cases, concerning the Profession of Preachers, are discussed.

*The Lord gave the word: great was the company of those that published it, Psal. 68. 11.*

*No man taketh this honour unto himselfe, but he that is called of God, as was* Aaron, *Heb. 5. 4.*

Mr Quirk nearer ward

LONDON,
Printed for *Andrew Crook*,
*Anno* 1642.

Bewick

# The Writing occaſioning the enſuing Diſcourſe.

THe places of Scripture underwritten, which ſome doe bring to prove That a man who hath the gift of the ſpirit, and can preach, may preach the Goſpel of what calling ſoever he be.

To prove it lawfull, they quote 2 *Acts* 17, 18. from which place they underſtand, that not only they that have been at the Univerſity, and have gotten learning, that they only ſhould be Teachers; but they alſo to whom is given the gift: *Ergo* if I can teach and edifie my brethren, and my brethren can teach to edifie me, it is lawfull although we be but Tradeſmen; for the Apoſtle did labour with his hands, and yet a Teacher; and many others beſides, 2 *Theſ.* 3. 8.

By way of Reaſon, thus.

1. A Teacher is knowne to be called of God by thoſe qualifications and gifts which hee hath received: but many of Gods people have the gift to teach and reſolve doubts; *Ergo* they are called, and therefore bound to teach.

2. Every man who hath a gift which is ſpirituall, it is his talent; and he who uſeth not his talent, God will take it from him, and cloath him with ſhame and a curſe: *Ergo* men are bound to uſe their gifts.

And this is the way which we have preſcribed.

2 *Joel.* 28. 44 *Iſaiah* 3. 1 *Cor.* 14. 29. 1 *Cor.* 14. 31, and 33 ver. The Reaſon is given, God is not the author of confuſion, but of peace; which doth prove, as they underſtand, that when men can propheſie, and doe not, it cauſeth confuſion, and not peace.

11 *Numb.* 29. *Would God all could propheſie.* 8 *Acts* 1. compared with the third and fourth verſes of that Chapter.

From which places they underſtand, that any one poore or rich, weak or ſtrong, if they could teach, they became Diſpenſers.

The ſame times are now for the want of publick meanes; they were ſcattered, ſo are we.

Therefore if God enable us, we will take a courſe in private. If men ſend us to priſon, God will ſend priſon-comforts.

1 *Pet.* 4. 10, 11. *As every man hath received a gift, ſo let them adminiſter the ſame one to another.*

In this thing I deſire to be reſolved, being of my ſelfe but weak, and not able fully to anſwer it.

An.

# An Anſwer to the former Writing.

I Have ſeriouſly pondered the paper, and according to your deſire have returned an Anſwer, to help you to a ſatisfaction in thoſe things, wherein ſome have ſought to ſcruple you. All which (by the aſſiſtance of God) I have throughly ſifted, and I hope ſhall diſcover what bran was preſented by the Objectors in ſtead of the pure manchet of Gods word.

The maine aſſertion in the paper is this.

*A man that hath the gift of the Spirit, and can preach, may preach the Goſpel, of what calling ſoever he be.*

The proofs alledged ſeeme to prove two things.

Firſt, *That any, of any Profeſſion, may preach, being enabled.* And

Secondly, *That ſuch ought to doe ſo, eſpecially in the want of publique meanes.*

I conceive, that the Affirmers of theſe things doe not underſtand by this word Preaching, and Teaching: preaching, as it is largely taken for any kinde of notifying, and making known the Goſpel of Chriſt, or the Oracles of God: for then what need this controverſie, ſince it is well knowne, that there are many wayes thus to doe? as namely, by Conference, ſo *Aquila* and *Priſcilla* expounded to *Apollos* the way of God more perfectly. Or by Catechiſing; ſo *Theophilus* was inſtructed, *that thou mighteſt know the certainty of thoſe things, wherein thou haſt been catechiſed*; ſo is the originall, though in our Engliſh tranſlation it is rendred, *inſtructed*. Or by Writing, in which reſpect *Solomon* is called a Preacher, becauſe by his writings he publiſhed

18 Acts 26.

1 Luke 4.

περὶ ὧν κατηχήθης.

1 Eccl. 1. 1.

liſhed thoſe truths wherewith the Spirit inſpired him. Or by reading; and ſo the Prophecy of *Ieremiah*, and the minde of the
Ierem 36. Lord was made knowne to the Jewes by *Barucks* reading. Yea any other meanes by which the truth is made knowne, may in a ſenſe be called Preaching: but I think they meane not this generall kinde of Preaching; but by Preaching they meane (as it is in a reſtricted ſenſe taken) An expounding of Scripture by doctrinall deducing of inſtructions, and conſcientiall applications of them to the Hearers by way of dilating or enlargement. Or more briefly: by Preaching they mean A ſpeaking unto men for exhortation, edification, and comfort. I beleeve
1 Cor. 14. 3. they meane this, by the word Preaching; for ſo their proofs ſeeme to prove. And therefore I will propoſe againſt their phancy, of the lawfulneſſe for any (of any calling being able) to preach, five Propoſitions, as an Antidote: which when I have diſcuſſed, I will punctually anſwer the paper.

The Propoſitions conſiderable are theſe.

1 *Preaching or diſpenſing of the word is a peculiar calling diſtinct from other callings.*

2 *Not any of another calling ought to diſpenſe the word (preachingly) till they are thereunto called.*

3 *In the Call to preach, more things are required than endowments to preach: without which things no man hath a Call to that function.*

4 *Men of other Profeſſions, though enabled with ſpirituall gifts, yet are not to undertake preaching, till they are thereunto lawfully called.*

5 *Such as take on them that calling, after lawfull Call thereunto, ought not to intangle themſelves in worldly emploiments, and follow their wordly calling.*

Of all theſe I will ſay ſomething; and then come to anſwer the paper.

CHAP.

## CHAP. I.

### The first Propoſition.

*Preaching of the word (that is, an expounding or interpreting it, thence drawing out Doctrines of inſtruction, and applying them to ſeverall ſorts of Hearers gathered together to heare) is a peculiar calling, diſtinct from other callings.*

A Calling is a certaine kinde of life, ordained and impoſed on man by God, for the common good. Now it is certaine, that God hath conſtituted, and appointed ſome men to ſpend their dayes in *finding out acceptable words, even the words of truth*; that they may the better publiſh the word of God, *and faſten it as Maſters of the aſſemblies*, according to the command *given from one ſhepherd: Goe and teach all Nations.*

*Perkins* in his Treatiſe of Callings.

12 Eccleſ. 10, 11.

28 Math. 19.

This truth is evident from two Scriptures, to name no more.

The firſt place is, 10 *Rom.* 14. *How ſhall they heare without a Preacher? And how ſhall they preach, except they be ſent?* The Apoſtles gradation is remarkable: as faith muſt be before invocation; and hearing of the word, before faith; and preaching, before hearing what is preached: ſo divine Call or miſſion to preach precedes preaching; intimating that none can ſavingly, with a good conſcience, and with hope of ſucceſſe, preach, unleſſe they be divinely ſent and appointed thereunto.

The ſecond place is 4 *Epheſ.* 11, 12. when Chriſt aſcended, *he gave ſome to be Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the body of Chriſt*: and S. *Paul* ſhewes what this work is, 26 *Acts* 18. By this place in the Epheſians we ſee that the calling of Preachers is ordained, and the end of it is very profitable. In one Scripture it is called a *teaching Prieſthood*, without which the people

2 Chron. 15. 3, 5, 6.

29 Prov. 18. people were miſerable: in another it is called *viſion*, without
4 Col of 17. which the people periſh. S. *Paul* calls it *the miniſtry*, and like-
1 Tim. 1. 12. wiſe *teaching*, and ſhewes that it is a diſtinct calling from others, 12. *Rom.* 7.

I will ſhut up this Propoſition with an obſervation not to be deſpiſed. In the 2 *Numb.* 2. God commands, that every tribe of the Iſraelites ſhould be ranked into ſeverall orders, and that they ſhould all keep to their own ſtanders. After this in *Numb.* chapter 3. he commands that the Levites ſhould be appointed to their office. Iſrael was now in the wilderneſſe, journeying to *Canaan*, a type of the Church of Chriſt thorough many tribulations and afflictions travelling to heaven. In the campe of Iſrael the ſeverall orders and ranks aſſigned, were to bee kept, and none were to uſurpe the Prieſts office; and the Iſraelitiſh camp
24 Numb. 5. was never ſo comely as when every one in it kept within order.
6 Gal. 6. Even ſo it is with Chriſts people, they are ranked into two
12 Rom. 6, 7. ſorts, him that is taught, and him that teaches: And both ſorts are to attend to the proper and peculiar ſervices, according to the rank into which God hath put them. And none of Chriſts people (unleſſe called) muſt uſurpe the ſacred and moſt ho-
5 Heb. 4. noured calling, ordained for men, in things pertaining unto God. And the Church of Chriſt never flouriſhes ſo ſtately againſt her adverſaries, as when every one in it (as it were in an Army) keeps him to his owne function; for then the Church
6 Cant. 3. (as Chriſt deſcribes it) *is terrible like an Army with banners.* In one word, as there are ſeverall and diſtinct offices in an Army; ſo are there in the Church militant. One is a teacher, another is taught: and as the Lord ſaw it neceſſary for Iſrael in the wilderneſſe, to have the Levites a diſtinct order among them; even ſo hee ſees it is neceſſary for his people on earth to have Preachers among them, a diſtinct calling from others: and therefore he hath erected a miniſtry in his Church, by whoſe fooliſhneſſe of preaching hee pleaſes to ſave them that beleeve. All this makes it evident, that preaching of the word is a peculiar calling diſtinct from other callings.

CHAP.

## CHAP. II.

### The ſecond Propoſition.

*Not any of another calling ought to diſpenſe the word Preachingly, (thatis, as wee have before explained the word Preaching) till they are thereunto called.*

THe Reaſons proving this, ſhall bee only two; becauſe prolixity is to be avoided in a matter well knowne to every one, who is converſant in holy Scriptures.

Firſt Reaſon is, Becauſe God diſapproves, yea deteſts, and complaines againſt ſuch, who undertake preaching without a call. *I ſent not* (ſaith hee) *theſe Prophets, and they have runne; I ſpake not to them, and they have propheſied.* Yea the Lord makes it a character of a falſe Teacher, to teach, being uncalled to that office. *I ſent them not, nor commanded them* (ſaith God,) *therefore they ſhall not profit this people at all.* And our bleſſed Saviour intimates no leſſe, in bidding us *beware of falſe Prophets, which come* (ſaith he) *unto you in ſheeps cloathing, but inwardly they are ravening wolves.* Theſe words are very remarkable, and deſcribe ſuch as are falſe and dangerous Teachers by two decypherings. Ier. 23 21. Verſe 32. Mat. 7. 15.

1. They are ſuch as Come unto you. The true Prophets are ſent, but theſe come (to wit) of their owne accord, being unſent of God. The phraſe of comming to any, when it is in the new Teſtament applied to forbidden Teachers, intimates both their preſumptuous raſhneſſe, and ſacrilegious boldneſſe to teach, being not ſent thereunto. And therefore our Saviour ſaith, *All that have come before mee, are theeves and robbers:* all that have *come*; not all that were *ſent*. *Moſes* and the Prophets were before Chriſt; but theſe were ſent to the people of God: others there were who (though unſent) would undertake to propheſie, and teach, and theſe our bleſſed Saviour brands with the name of Theeves; becauſe they uſurped anothers calling: and with the name of robbers, that is, (as the word Ioh. 10. 8.

 ſignifies)

ſignifies) ſuch as make a prey of others. This is their firſt deſcription.

2 They *come unto you* (ſayes our Saviour) *in ſheeps cloathing*. In every thing outwardly they ſeeme ſheep: they *have a forme of godlineſſe*; they pretend Scripture, and uſe many *good words*; In theſe *they glory*; and by theſe *they work deceitfully*, *transforming themſelves into the Miniſters of Chriſt*; they uſe ſmooth inſinuations, *creeping into houſes*; they are full of *flattering* and *enticing language*: Thus outwardly they ſeeme ſheep. Yet their allurements to withdraw Chriſts flock from hearing Chriſts voice in the Paſtors ſet over them, are an evident manifeſtation of them to bee no other than ravenous wolves, though their pretences and outward ſhewes ſeeme otherwiſe; for they are no other but ſuch who intend to prey upon Chriſts flock, having once divicted them, and withdrawne them from the ſhepheards tents: Therefore one Apoſtle tells us, That *through covetouſneſſe, they with fained words will make merchandize of us*: And another exhorts, To *mark ſuch, and avoid them*; *for they are ſuch as ſerve not our Lord Jeſus Chriſt, but their owne belly; and by good words and faire ſpeeches, they deceive the hearts of the ſimple*. This is another deſcription of the uſurpers of ſacred Preaching. The ſumme of this Reaſon is; God and Chriſt deteſts, that any of other callings ſhould undertake Preaching, uncalled thereunto: yea, and bids us beware of ſuch; Therefore ſuch ought not to diſpenſe the word Preachingly, or by way of Preaching.

2 Tim. 3.5. Rom 16 18. 2 Cor. 11.13. 2 Tim. 3.6. 2 Pet 2.3. 2 Pet. 2.3. Rom. 16.17, 18.

Second Reaſon is; Becauſe wee cannot read, either in the Old or New Teſtament, of any Godly Preacher who taught others, by Preaching, before hee was thereunto divinely called. This is apparent from the enumeration of particulars. 1. *Enoch*, the ſeventh from *Adam*, is ſaid to have Propheſied, but not without Gods call thereunto; *For in old time, holy men of God* (Such an one was *Enoch*, who before his tranſlation had this teſtimony, that *hee pleaſed God, Heb.* 11.5.) *ſpake as they were moved by the holy Ghoſt*. 2. *Noah* is called *a Preacher of righteouſneſſe*, but not without Gods warrant; for hee did *according to all that God* comman-

Jude 14. 2 Pet. 1.21. 2 Pet. 2.5.

*commanded him:* namely, hee built the Ark, and forewarned the world of Gods judgement; every ſtroke hee gave, and every naile alſo which hee drave in the building, was a reall Sermon of Repentance. 3. *Abraham* is called *a Prophet*, but the Lord aſſigned him his work. 4. The Levites were Inſtructors; but God appointed them to that function. 5. Let us deſcend to the Prophets, every one of them mentions his Call. *Iſaiah* ſayes, *I heard the voice of the Lord, ſaying, Whom ſhall I ſend, and who will goe for us? then ſaid I, Here I am, ſend me. And hee ſaid, Goe and tell this people, &c.* *Jeremiah* tells us of his Commiſſion; and *Ezekiel* of his; yea, and all the reſt were ſent of God. *Amos* profeſſes, that hee was of another calling, before the Lord called him to propheſie: *I was* (ſaith hee) *no Prophet, nor the ſonne of a Prophet, but I was an herdman and a gatherer of Sycomore fruit: And the Lord took mee as I followed the flock, and the Lord ſaid to mee, Goe propheſie unto my people Iſrael.*

Gen. 6. 22. Gen. 10. 7. Gen. 18. 19. Heb. 5. 4. Iſa. 6. 8. Ier. 1. 5. Ezek. 3. 4. Luk. 1. 70. Amos 7. 14.

Paſſe wee from the Old Teſtament to the New. 1. *John Baptiſt* came and preached repentance; but not without command from God: *There was a man ſent from God whoſe name was John.* 2. Our bleſſed Saviour himſelfe did not preach without a call thereunto; Hee was *ſent* to doe ſo. And this ſending Chriſt to preach, was fore-propheſied in *Iſaiah* 48. 16. & *Iſa.* 61. 1. &c. Which laſt Scripture, our Saviour ſaies, was *then fulfilled*, when he took up a book and read, and expounded. 3. The Apoſtles were immediately called to this work by Chriſt, and ſo S. *Paul* was *called to bee an Apoſtle.* 4. The Apoſtles ſet Elders to teach the Churches and Congregations which were obedient to the faith, and ſo did S. *Paul* and *Barnabas.* And wee read of the Elders of *Epheſus*, whom S. *Paul* exhorts to *take heed to the flock over which the holy Ghoſt had made them overſeers.* And S. *Peter* exhorts all *Elders* to the like: Theſe you ſee had an Apoſtolicall call to preach the Goſpel. 5. The Apoſtles appointed certaine to ordaine others to preach, that the preaching of the Goſpel might continue (after their departure) in an order of men, thereunto lawfully ordained. And as they themſelves were immediately called to preach, by

Mat. 3. 1, 2. Ioh. 1. 6. Mat. 10. 40. Luk. 4. 18. Mat 10. 40. Rom. 1. 1. Acts 14. 23. Acts 20. 28. 1 Pet. 5. 2.

Chriſt; ſo likewiſe all ſuch, who, according to command Apoſtolicall, are ordained, are called by Chriſt to preach, but mediately; namely, by ſuch, who, under Chriſt, are appointed to bee over certaine places to ordaine Preachers.

Tit.1.5. S. *Paul* tells *Titus*, that, *For this cauſe hee left him in Creet, that hee ſhould ſet in order the things that are wanting, and ordain Elders in every City, as hee had appointed him.* And hee commands *Timothy*, that, *The things which hee had heard*

2.Tim.2.2. *of him, among many witneſſes,* the ſame *hee ſhould commit to faithfull men, who ſhall be able to teach others alſo.* Now theſe faithfull men (to whom the Apoſtles committed the power of Ordination) did ordaine others, and by this meanes the order of Preachers is ſucceſſively to continue, till Chriſts ſecond comming. So then they (whom Chriſt calls to preach) are ordained thereunto by men, whoſe Authority hath been derived unto them from the Apoſtles; and the Authority Apoſtolicall to ordaine ſuch, who ſhould have power to ordain others, was from God; and accordingly, Chriſt

Mat.28.19.20. promiſes to bee *with them alwayes, to the end of the world:* namely, in bleſſing the Miniſtry, which, according to your appointment from me, is ſettled in my Church. I will bee with them (in the gifts and aſſiſtance of the Spirit) who (by ordination Apoſtolicall) are ſent to teach all Nations, and baptize them; while they teach them to obſerve whatſoever I commanded you. The ſumme of this hiſtoricall narration is this: Wee cannot read in the Old or New Teſtament of any pious man (being of another calling) who took on him to preach the word, till hee was called: Therefore I conclude, that it is an unlawfull act, without any holy preſident, as this ſecond Reaſon ſhewes; and likewiſe, becauſe it is without any precept, as the firſt Reaſon ſufficiently declared. The ſecond Propoſition is therefore true; namely, *Not any of another calling ought to diſpenſe the word Preachingly, till they bee thereunto called.*

CHAP.

## CHAP. III.

### The third Propoſition.

*In the call to Preach, more things are required than endowments to Preach, without which things no man hath a call to that function. Or more briefly thus: More is required in the call to Preach, than abilities thereunto.*

THe very relating of the ſundry requiſites to this calling evidences the truth of this Propoſition: they are in all three. 1. Divine Poſition into the Function. 2. Perſonall Qualifications for the diſcharge of it. 3. Eccleſiaſticall Authorization for its fulfillance. That all theſe are requiſite in the call to preach, wee may two wayes collect.

1. The Church of Chriſt is conſiderable both as it is a communion and ſociety of the faithfull, whoſe government (ſo conſidered) is ſpirituall: it is ruled by the Spirit of Chriſt; therefore it is requiſite, that whoſoever is ſet over the flock of Chriſt, ſhould have his deſignation thereunto, from Chriſt. Divine Poſition into this calling, is therefore needfull. Hence our Miniſtry, among other reaſons, is called, *the Miniſtry of the Spirit*; becauſe, as it is in ſpirituall things, ſo it is from the Spirit of Chriſt, working in the heart of ſome, according to his ordinance, to undertake this calling. Againe, the Church of Chriſt is alſo conſiderable, as it is an externall ſociety; and ſo (according to the large circuit of it) it hath ſeverall companies, which are to be governed by the word of Chriſt, and by the ſword of thoſe Magiſtrates (Gods Vice-gerents) who rule over ſuch ſeverall companies: Therefore, accordingly, ſuch perſonall qualifications (as the word hath appointed) are required to bee in ſuch, who execute the Miniſtery in theſe ſeverall Chriſtian ſocieties; and likewiſe publike authorizing them ſo to doe, from ſuch who are appointed to bee over theſe ſocieties, is very requiſite. 2 Cor. 3. 8.

2. The neceſſity of the three forenamed Requiſites, is alſo thus to be gathered. Chriſt is the King of the Church: hee hath

hath the Keyes, and therefore hee muſt open the doore of gifts and abilities, and endue ſuch whom hee appoints to this work. Againe, hee hath alſo committed the Keyes to his Church; and therefore the power delegate under Chriſt, of ſuch who are to ſee thereunto, is requiſite, that they may open the door of entrance for ſuch who are truly qualified to diſcharge this function.

So that it is apparent, that abilities to preach is not all that which is required in the entrance into this ſacred function. Yet to make all this more evident, I will punctually explicate theſe Requiſites ſeverally.

1. The firſt Requiſite is Divine Poſition into this function. This S. *Paul* mentions in his Call; *Hee counted me faithfull, putting mee into the Miniſtry.* And this is requiſite in every ones call to it; becauſe God is the Lord of the harveſt, and muſt bee prayed unto, *to thruſt out labourers into the harveſt:* The word ſignifies to caſt them out, as it were by a ſtrong hand. So then, God muſt put them into this work, and thruſt them into it. And this Divine Poſition into the Miniſteriall calling is ſtyled in Scripture, The opening of the door. Now God opens two doors to every one, whom hee puts into the office of teaching.

1 Tim. 1. 12.

Mat. 9. 38.

1. Hee opens the door of gifts: *Wee are not ſufficient of our ſelves to think any thing as of our ſelves, but our ſufficiency is of God, who alſo hath made us able Miniſters of the New Teſtament.* This Ability, by our Saviour is called *a mouth of wiſedome*: and by S. *Paul, a door of utterance.* By opening the door of utterance we are to underſtand not only opportunities to preach, as it is ſometimes taken; but likewiſe abilities and endowments to preach: an internall faculty fitting for the Miniſtry. God firſt furniſhes the mind with knowledge of divine things, hee firſt gives abilities to manifeſt them, before one have opportunity; therefore hee is ſaid *to commit to us the Miniſtry of reconciliation*: hee firſt teaches what wee ſhall ſay, before hee ſends us on his meſſage: Till God hath opened the doore of gifts, there is no ſending from him on his Embaſſage

2 Cor. 3. 5, 6.

Luk. 21. 15.

Coloſ. 4. 3.

1 Cor. 16. 9.

2 Cor. 5. 18.

2. Hee opens the door of the heart to deſire this office, and

and to be willing to ſpend its gifts, and be ſpent in it: every one truly called by God to preach, hath a work of God on his ſpirit, bending and framing it to addict it ſelfe to this call. Such a work had the houſe of *Stephanas* on them; and ſuch a work was wrought on *Iſaiah*, his tongue was touched, God gave him gifts, and then made him exceeding willing to employ them; and ſuch a work was on S. *Paul*, whereby *ſo much as in him was, hee was ready to preach the Goſpel:* and ſuch a work is wrought on all their hearts, whom God ſtirs up to feed his flock willingly. So that when God hath bent the ſtrong delights of the mind on ſuch kind of learning, which are moſt proper and conducent to the Miniſtry; and when a man finds his gifts and parts more ſutable to this than any other learned calling; and when the deſire of his ſoul is to ſerve in the Church, then doubtleſſe God hath called ſuch an one to preach; becauſe hereunto hee hath opened his heart: which opening containes the deſires of the ſoul to enter into this calling, and alſo the willingneſſe of the heart to embrace the worke of it.

1 Cor. 16. 15.
Iſa. 6. 7, 8.
Rom. 1. 15.

They then are by God put into the Miniſtry, to whom hee hath given both ability and an heart to teach. Many have gifts, but no heart; theſe God doth not call; for hee firſt gives *the preparations of the heart*. Againe, many affect this calling, but want gifts: neither are they hereunto called by God; for hee *rejects* ſuch from teaching: But ſuch are undoubtedly put into the Miniſtry by God, in whom ability to teach, and a will to teach concurres. A man who (as *Elihu*) *is full of matter*, hath abilities, and *the ſpirit within him conſtraines him:* whoſe ſpirit *the Lord hath ſtirred up*, as hee did the Temples Builders, hee ſurely is a ſpirituall Builder, one who is called by God to preach. This is the firſt Requiſite.

Pro 16. 1.
Hoſ. 4 6.
Iob 32. 18.
Hag. 1. 14.

2. The ſecond Requiſite is Perſonall Qualifications: He is not a Teacher ſent of God, who wants the eſſentiall qualities of a Teacher. And theſe are two. 1. Abilities to teach; 2. Fidelity in that function: Both theſe the Apoſtle mentions in one verſe, *The things which thou haſt heard alſo among*

2 Tim. 2. 2. *among many witneſſes, the ſame commit to faithfull men, who ſhall be able to teach.* Ability then and fidelity is required.

Luk. 11. 52. *The key of knowledge* is committed to them who are called to preach; that they may faithfully open *the whole councell of God* to his people.

Acts 20. 27.

First, Ability and skill above ordinary beleevers muſt be in a Preacher. *The man of God muſt bee throughly furniſhed unto every good work:* and particularly hee muſt have

2 Tim. 3. 16.

1. Ability to expound Scripture: being *a work-man who needs not to bee aſhamed, rightly dividing the word of truth*; like *Apollos*, being one *eloquent and mighty in Scripture*: Therefore hee is called *an Interpreter*. Hee muſt be one (like *John*) who *hath taken Gods book*, and in ſome meaſure hath eaten it. Hee muſt alſo have

2 Tim. 2. 15. Acts 18. 24. Iob 33. 23. Revel. 10. 8.

2. Ability to inſtruct. Hee muſt be a ſtore-houſe of knowledge: *The Prieſts lips ſhall keep knowledge, and they ſhall ſeek the law at his mouth; for hee is the meſſenger of the Lord of Hoaſts. Every Scribe* (ſaith our bleſſed Saviour) *which is inſtructed unto the Kingdome of God, is like an houſeholder which brings forth out of his treaſury things old and new.* Hee muſt have

Mal. 2. 7.

Mat. 13. 52.

3. Ability ſeaſonably to apply the truth. Hee muſt have *the tongue of the Learned, that hee may know how to ſpeak a word in ſeaſon to him who is weary.* Hee muſt be Gods *Steward*, knowing how *to give a portion of meat in due ſeaſon* to his houſhold: miniſtring milk to babes, and ſtrong meat to riper Chriſtians: He muſt have skill to *feed Chriſts lambs*, and Chriſts ſheep. Hee muſt have

Iſa. 50. 4. Luk. 12. 42. Heb. 5. 13, 14. Ioh. 21. 15, 16, 17.

4. Ability to refute and *convince* the adverſaries of ſacred truth. Theſe abilities, at leaſt in ſome competency above ordinary Chriſtians, are requiſite in a Teacher: All which requires ſtore of learning, both humane and divine; that the man of God may have dexterity both in diving into the Scripture, and in refuting the adverſaries. And therefore,

Tit. 1. 9.

They are very bold intruders into the calling of teaching others, who both are unlearned themſelves, and likewiſe have

have given no *attendance to reading*; eſpecially to ſuch kinds of learning which are ſubſervient to the Miniſtry, and without which one of neceſſity can be but meanly qualified for that calling, and will be very lame in the diſcharge of it. 1 Tim. 4. 13.

Secondly, Fidelity is another eſſentiall quality required in a Teacher: *Let a man ſo account of us, as of the Miniſters of Chriſt, and Stewards of the myſteries of God: Moreover, it is required in Stewards that a man may be found faithfull.* A Teacher is a Diſpenſer of the pretious blood of Chriſt, of the pretious promiſes of the Goſpel, of the word of God, and of the unſearchable riches of Chriſt; and therefore hee muſt faithfully diſpenſe theſe: concealing no neceſſary truths: being no way negligent, but *inſtant in ſeaſon, and out of ſeaſon, to exhort, rebuke, inſtruct*, to *doe the work of an Evangeliſt, and to make full proofe of his Miniſtry*. Theſe are the perſonall endowments required in a Preacher: And this is the ſecond Requiſite. 1 Cor. 4. 1, 2. Acts 20. 27. 2 Tim. 4. 2, 5.

Thirdly; The third Requiſite is Eccleſiaſticall Authorization. As God opens the door of gifts, and of the heart, which is the inviſible opening of the door to the *good Shepherd*, or his inviſible Call to the work: ſo for the execution of it, hee muſt have a viſible Call by thoſe who are delegated under Chriſt to ordain ſuch, who are to fulfill the work of the Miniſtry. This viſible Call, I name Eccleſiaſticall Authorization, which is not only a ſolemne declaration, that ſuch and ſuch are choſen of God to this work; but likewiſe it is a committing of the Miniſtry of Chriſt to them. And this hath two parts, which whoſoever wants, hee ought not to doe thoſe acts on which the edification of Chriſts people publikely depends. Ioh. 10.

1. Ordination: Which is the conſecrating and ſetting apart for that work of the Miniſtry, with Impoſition of hands and Prayer, ſuch who are deemed, upon tryall of gifts and life, fit for it. Thus S. *Paul* ordained

Tit. 1. 5. Elders, and left *Titus in Crete* to doe ſo: That Bleſſed
Rom. 1. 1. Apoſtle glories that hee was *ſeparated* to preach the
Gal. 1. 15. Goſpel: *Separated*, namely, as by God in his counſell
Acts 13. 2. and decree, ſo alſo (according to Gods own appointment)
hee was hereunto *ſeparated* by the Church. Hee then
who is called according to Gods own appointment, muſt
bee ſeparated or ſet apart by the Church Governours
(I mean Biſhops) to give himſelfe wholy to teach. Which
1 Tim. 5. 22. ſeparation being done ſolemnely, by Prayer, and *Impoſi-*
1 Tim. 4. 14. *tion of hands*, is called Ordination.

2. Derivation of actuall power to fulfill the Miniſtry, is the other branch of Eccleſiaſticall Authorization: and this is after the tryall of gifts and life. *Let theſe alſo* (ſaith the Apoſtle) *firſt be proved, and then let them miniſter, being found blameleſſe:* The words import, that both Miniſters and Deacons muſt be proved; and being found fit, then they ſhould be permitted to execute their office.
1 Theſſ. 2. 4. This admiſſion to execute their office, is called *Gods allowing* them to preach. This is the third Requiſite, Eccleſiaſticall Authorization, which conſiſts in the ordaining and allowing, by the Churches Overſeers, ſuch, who ſhall teach: and without this, notwithſtanding there be competency of gifts for that work, yet none can have a complete Call to preach.

To conclude therefore this Propoſition: Since to the entrance into the Miniſteriall Calling there is required both Gods putting one into it, and Authorities ordaining and ſetting one apart thereunto, together with its deriving actuall power, to ſuch who undertake it, to fulfill it, as well as perſonall gifts for its diſcharge; Therefore I take this third Propoſition is undeniably true; namely, *In the Call to preach, more things are required than endowments to preach, without which things no man hath a Call to that Function.*

CHAP.

## CHAP. IV.

### The fourth Propoſition.

*Men of other Profeſſions, though enabled with ſpirituall gifts, yet are not to undertake preaching, till they are thereunto lawfully called.*

THough the Arguments proving the ſecond Propoſition will alſo ſufficiently confirm this; yet theſe two ſhall likewiſe ſerve to evince it.

Firſt Reaſon: Becauſe every man is bound to abide in his own Calling. This is proved from two Scriptures: One is this; *Let every man abide in the ſame calling wherein hee was called.* 1 Cor. 7. 20. Theſe words are very emphaticall. 1. Exempting none (though proving afterward well qualified and endued with gifts and graces) from their perſonall Calling. 2. Enjoyning to every one continuance in their particular Function; Let him *abide*, or make his Manſion in it, even dwell on it. 3. Intimating that the ſtate of Chriſtianity frees none from the Calling in which God hath ſet them. And there is good Reaſon for it; Becauſe Chriſtianity as it is a Profeſſion of true Autarchy, or ſelf-contentedneſſe with ones own ſtation or condition; ſo likewiſe it is a Religion abhorring all Ataxy, or diſorderly enormities; and particularly, the confounding (in one perſon by preſumptuous uſurpation) ſuch Callings which God hath disjoyned. Another Scripture proving that every one ought to abide in their own Calling, is this, *Study to be quiet, and to doe your own buſineſſe, and to work with your own hands, as wee commanded you.* 1 Theſſ. 4. 11. Which words, 1. Commend a calm converſation, oppoſite to tumultuous turbulency and reſtleſſe intermedling with things which concern us not; *Study to be quiet.* 2. They confine our employments within the limits of our own Calling; *doe your own buſineſſe*, or thoſe things which are perſonally and properly yours. 3. They com-

ἐν τούτῳ μένειν.

command Mechanicks, or manuall Crafts men to work with their own hands: Whereupon it will follow, that therefore they ought not (uncalled) to undertake Preaching, ſeeing they are not freed from their manuall works, from which every Diſpenſer of ſpirituall things is freed; that hee might *ſow ſpirituals*; and for his maintenance hee is to *reap the carnall things* of others. Seeing then every man is bound to abide in his own calling, therefore ſuch who are of other Profeſſions, though they be enabled with ſpirituall gifts, yet are not (being uncalled thereunto) to undertake Preaching.

1 Cor. 9. 11.

Second Reaſon is, Becauſe Holy Writ affords no preſident of any who did ſo, but rather the contrary: For as wee cannot read of any holy man undertaking (without Call thereunto) the office of Preaching, as the ſecond Reaſon of the ſecond Propoſition proved; ſo wee may read of ſuch, whoſe gifts being very ſutable to that Function, yet without Call would not undertake it, nor leave their Callings. Two examples ſhall ſerve in ſtead of many. *David*, though a man after Gods own heart, and one who had *more underſtanding than all his teachers*, yet forſook not either his Calling of feeding ſheep, or of governing the people, to become a Preacher: And though hee was a Prophet, and extraordinarily inſpired and fitted to preach, yet wee read not that hee did ſo in any Synagogue or Aſſembly; but ſtill hee abode in his Calling, and taught publikely no otherwiſe (if my obſervation fail not) than by his writings: in which, though dead, hee yet ſpeaks, and preaches to the Churches, as oft as any thing of *Davids* is read in them. The other example is our bleſſed Saviour, who was (it ſeems) in Profeſſion *a Carpenter*; and though hee had gifts beyond Angelicall and humane conception, *all fulneſſe dwelt in him*; yet till about *thirty years of age* hee did not (ſo farre as wee read) preach or leave his Calling. And when hee began to preach hee was thereunto firſt called, as in the ſecond Reaſon of the ſecond Propoſition hath formerly been manifeſted.

1 Sam. 13. 14. Pſal. 119. 99. Pſal. 78. 70, 71, 72.

Mar. 6. 3. Coloſ. 1. 19. Luke 3. 23.

niſeſted. So then, both from precept and example, I conclude, that the fourth Propoſition is an unſhaken verity: namely, *Men of other Profeſſions, though enabled with ſpirituall gifts, yet are not to undertake preaching, till they are thereunto lawfully called.*

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## CHAP. V.

### The fifth Propoſition.

*Such as take on them that Calling, after lawfull call thereunto, ought not to entangle themſelves in worldly employments, and follow their worldly Calling.*

THe Reaſon of this is; Becauſe ſuch are wholly to intend the work of this Calling which they have undertaken. The Apoſtles, though ſome of them had been Fiſhers, and ſome of other Profeſſions, yet affirm joyntly, that they *would give themſelves continually to prayer, and to the Miniſtry of the word:* neither would they meddle with a buſineſſe which in its own nature might well have ſtood with their Miniſteriall Function; becauſe of ſome inconveniences in it: *It is no reaſon* (ſay they) *that wee ſhould leave the word of God and ſerve tables.* S. *Paul* would have *Timothy*, and in him all Miniſters, wholly to inure themſelves to the paines, and whatſoever other hardſhip accompanies or followes their Miniſtry, and not be buſie in ſecular negotiations. Hee takes a ſimilitude from a Souldier, who having undertaken military ſervice, doth wholly addict himſelfe to his Commanders ſervice: even ſo ſuch who undertake Chriſts ſervice muſt ſeek to pleaſe Chriſt, by doing his work; and therefore muſt not frame themſelves to thoſe employments in which they were enwrapt before Chriſt choſe them to his peculiar ſervice. The words are very plain; *Thou therefore endure hardneſſe, as a good ſouldier of Chriſt:* And again,

Acts 6. 4.

Verſe 2.

2 Tim. 2. 3.

*No man that warreth entangleth himselfe with the affairs of this life, that hee may please him who hath chosen him to be a souldier.* And there is good reason why Ministers should wholly intend the Ministeriall employment and no other; both because other employments make them unfit to discharge this freely and fully. He who enters into this Calling and will secularly be employed, is unfit for this Calling, even as hee who *layes his hand on the Plough, and looks back, is unfit for the kingdome of God:* and likewise, because any one work which is enjoyned the Ministry, is sufficient alone to take up the whole man, and his whole time. As to name but that one mentioned by S *Paul*; hee is to give *attendance to reading and meditation*, and to give himself *wholly* to these, *that his profiting may appear unto all.* Now this is work enough for a man: yea it is set out in Scripture, to bee a toylsome and tiresome work; *much study is a wearinesse to the flesh.* God compares it to the work of Husbandmen, who are in continuall employment, either breaking up the fallow, or sowing, or harrowing, or manuring, or reaping, or gathering into barnes, and then renewing again their labours. And hee compares the service of the Ministry to Fishing: a trade in which is no loitering but labouring; not meanly but toughly, sometimes *all day*, oft *all night*, and many times for *nothing*. Such, yea greater is a Ministers work, it is a constant continuall labour: he prayes, he reads, hee marks, hee meditates, hee writes, hee utters the meditation of his heart; and when hee hath done, hee must return to his daily task, and weekly spending, being every moment employed, save at the times of due intermission, till hee hath fully finished his course, and the time of departure approaches. Preaching is a toylfull work, and greater than to speak by an hour-glasse. Again, it is set out in Scripture to bee an enfeebling work: So the Prophet found it, *I have* (saith hee) *spent my strength for nought, and in vain.* And so our blessed Saviour found it, who in the prime of his years, little past thirty, was reckoned

Luk. 9. 62.

1 Tim. 4. 13, 14, 15.

Eccles. 12. 12.

Mat. 4. 19.
Luk. 5. 5.

Isa. 49. 4.

reckoned by the Jewes to be towards *fifty*. It is ſuppoſed by Divines, and probably too, that hee ſo ſpent himſelfe in preaching, and winning ſoules, that hee ſeemed to the Jewes to bee much elder than hee was. The Miniſteriall work well followed makes one weak in ſtrength, and old in youth: it conſumes the lungs, waſts the ſpirits both animall and naturall, parches the radicall moiſture, draines the blood, looſes the joynts, rivells the face, and wears the brain. They who ſpeak other mens labours, (and ſuch it ſeemes there were in the Apoſtles times) count Preaching nothing, becauſe they know not experimentally what it means; but ſuch who *labour in the word and doctrine* (as the Apoſtle did) will with him acknowledge, that in Preaching they *ſpend and are ſpent*, and that they ſacrifice themſelves for their people.

Ioh. 8. 57.

2 Cor. 10. 12, 13, 14, 15.

1 Tim. 5. 17.
2 Cor. 12. 15.
Phil. 2. 17.

Lay all this together: and ſeeing the Miniſteriall Calling hath in it employment for the whole man, and for his whole time; and ſeeing other Callings will diſtract in fulfilling the Miniſtery, therefore it muſt be granted, That they who undertake this Calling, ought not (ſave in the caſes mentioned in the Anſwers) to divert from the employments of this Calling, being buſie in worldly employments; and ſo I conclude this fifth Propoſition to be very true: namely, *Such who take on them that Calling, after lawfull call thereunto, ought not to entangle themſelves in worldly employments, and follow their worldly Calling.*

CHAP. 7.

CHAP.

## CHAP. VI.

I Now come to diſcuſſe the Contents in the Paper. Wherein, To prove that a man, who hath the Gift of the Spirit, may preach the Goſpel, of what Calling ſoever hee be, is quoted *Acts* 2.17,18. The words are theſe: *It ſhall come to paſſe in the laſt dayes, ſaith God, I will powre out my Spirit on all fleſh, and your ſonnes and your daughters ſhall propheſie, and your young men ſhall ſee viſions, and your old men ſhall dreame dreams: And on my ſervants, and on my handmaids I will powre out in thoſe dayes of my Spirit, and they ſhall propheſie.*

From which place they underſtand, That not only they that have been at Univerſity, and have gotten learning, that they only ſhould Teach; but they alſo to whom is given the Gift. Therefore: *If I can teach and edifie my Brethren, and my brethren can teach to edifie Me, It is lawfull, although wee be but Tradeſmen; For the Apoſtle did labour with his hands, and yet a Teacher; and many others beſides.* 2.Theſſ.3.8.

I anſwer to all This. Though the diſtinction of learning gotten, and learning given; or (as Scholars ſpeak) touching learning obtained by ſtudy, pains, induſtry, and inveſtigation either at Univerſity, or any other place; and learning conferred by inſpiration, or by any other immediate way of divine donation may be admitted; yet the inference thereupon (that any of any Calling whatſoever having given learning may preach) is unſound: Becauſe, the very having of learning, either acquiredly or inſpiredly, is not ſufficient to authorize preaching without a ſpeciall Call. Which as I have proved, ſo this Hiſtory in the ſecond of *Acts* confirms: for they of whom it ſpeaks had abilities to preach, they had been with Chriſt, and hee had *breathed on them the holy Ghoſt*; yet would they not preach till they had a ſpeciall Call, and

Joh. 20. 22.

were

were authorized thereunto *by power from on high*, according to Christs command. The pouring out of the Spirit on them (as the History relates) was a speciall and publike declaration of their Call, that God had chosen them to teach the whole councell of God, to plant the Gospel in all Nations; and therefore God accordingly endued them, extraordinarily, with all languages, and all infallible sacred knowledge. Luk. 24. 49.

Such then, who propose these as a president for Lay-teachers, should doe well to consider these Particulars.

1 That inspiration Apostolicall served only for the planting of the Gospel: since, God inspites so none; and therefore the pretence of having learning given, not gotten, is a boast *of things without their measure*; and a vaunt of the distribution of gifts on them, which God never granted to any but to the first Planters of his Church. 2 Cor. 10. 12, 13

2 That they should consider, That though any were endued with abilities Apostolicall (which I suppose none will arrogate to themselves, but such who have no other knowledge than that which puffs up;) yet such ought not to assume the divine Function, untill hee have also (with these here) the Apostolicall Call. If hee should without that Call doe so, hee were but an intruder, and a false Apostle. And therefore, Though *Thou* be able to teach thy Brother, and thy Brother *Thee*; yet neither of you ought Ministerially to doe so till thereunto you have (as these Apostles) a speciall Call. So then this History gives no countenance to any, though gifted, to undertake Preaching uncalled.

3 They should ponder, That these Apostolike men did nothing in a corner. They had no private undertakings; for the whole multitude came together, saw and heard; therefore such who resolve on a private, close course of Preaching in secret, cannot justifie themselves by these Apostles here. Neither yet follow they our Saviours ex-

ample, who ſpake *openly to the world*, and *ever taught in the Synagogue, and in the Temple, whither the Jewes always reſort, and in ſecret ſaid nothing.*

Ioh. 8.20.

4 They ſhould conſider, That theſe Apoſtolicall men, having (by this extraordinary pouring out of the Spirit on them) their complete Commiſſion to preach, gave themſelves wholly *to Prayer, and to the Miniſtry of the word*: And therefore, hence cannot be raiſed a juſtification for any Lay-men (continuing ſo) to preach the word. The Hiſtory affords theſe irrefutable collections.

Acts 6.4.

But the Objectors inference no wayes reſults out of the quoted words; namely, That any of any Calling who hath gifts may preach. My reaſon is; Becauſe they mention the gifts of the Spirit poured on ſome, whom God prohibits to preach, as on women: *Your daughters and my handmaids* (ſaith the Text) *ſhall propheſie*; and yet God permits not ſuch *to teach*. Therefore for the clearing of this place from the abſurd collection, wee muſt explaine theſe words, *And they ſhall propheſie*. Know then:

1 Tim 2.12.
1 Cor 14.34.35.

Theſe were *Joels* words; but are here alledged by S. *Peter* to ſatisfie the multitude, who were confounded, ſeeing the cloven tongues like fire ſitting on the Diſciples heads, and hearing them ſpeak in their own tongues, the wonderfull works of God: Hee tells them that now *Joels* Propheſie is fulfilled; namely, *I will poure out &c.* After hee tells them, that, Jeſus Chriſt being exalted to Gods right hand, hath ſhed forth this which they now ſaw and heard: which they ſaw in the tongues, and their ſpeaking of Gods wonderfull works. This is the briefe relation of the Story, which makes much for the underſtanding of the quoted Scripture: Wherein we may obſerve,

1. That in the day of Pentecoſt God poured out of his Spirit in great meaſure both on men and women, who were with one accord in one place.

2. That theſe were thereby enabled to propheſie. And

3. Their

3. Their propheſying was, no more but, both a cleare underſtanding of former Propheſies, as appears by S. *Peters* applying this and two more, and alſo a praiſing Gods, as his and the others ſpeaking of Gods wonderfull works ſhewes,

So then theſe words (*Your ſons and your daughters ſhall propheſie*; and again, *My ſervants and my handmaids ſhall propheſie*;) imply only thus much: Theſe your ſons and your daughters which are my ſervants and my handmaids, ſhall have of my Spirit beſtowed on them, whereby they ſhall underſtand the former Propheſies, touching the Kingdome of God, and the Myſtery of Salvation: *Which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy Apoſtles and Prophets by the Spirit.* Ephes. 3.5. I take this Paraphraſe is the genuine meaning both of *Joel* and *Peter*, and beſt ſhewes how both the ſons and daughters of God are ſaid to propheſie in the laſt dayes. It would be therefore ſhewed plainly, and without wreſting the words, how the conceit (that any of any Calling, having gifts, may preach) can bee grounded on them. The words ſpeak of ſuch a kind of propheſying, wherein both men and women may have a part; and that is no other than either a clear underſtanding of Gods myſteries, formerly vailed in dark Propheſies, but now explained and known ſince the Spirits deſcent, according to theſe Propheſies of the Goſpels time, *Iſai.* 11. 9. *Jerem.* 31. 34. *Joh.* 6. 45. or elſe it is a lauding and praiſing of God for his wonderfull works. One of theſe, or rather both, is the propheſying meant in this place: and ſo both ſons and daughters may propheſie. But that kind of propheſying which conſiſts in interpreting Scripture, thence deducing Doctrinall and Practicall Concluſions for the inſtruction of others, (I am ſure) cannot bee meant in this place; becauſe in that kind of propheſying the daughters of God have no part nor fellowſhip with the ſons of God; for God hath excluded

them, as hath been ſhewed. Let this ſuffice for anſwer to the quotation in *Acts* 2. 17.18.

## CHAP. VII.

TO that which is added, That *Tradeſmen may preach, becauſe the Apoſtle did labour with his hands, and yet a Teacher; and many others beſides.* 2 *Theſ.*3.8.

I anſwer. 1. It followes not, becauſe the Apoſtle or any other, having a Call to teach, did in ſome caſes labour with their hands, therefore that ſuch who are Tradeſmen, having no calling thereunto, ſhould preach, I think this conſequence cannot poſſibly be made good.

2 I anſwer. All which can be collected, for imitation, from the Apoſtles labouring with his hands, is, That a Miniſter, in ſome caſes, (there being thereby no impediment to his preaching, or other Miniſteriall duties) may voluntarily uſe any lawfull Art or Calling, manuall or mentall, to ſupply his neceſſities.

The cauſes why S. *Paul* laboured with his hands, are recorded in Scripture to be theſe.

First, Hee would not be burdenſome. The penury of the *Theſſalonians* was ſuch (they being poor Artificers) that they could not conveniently contribute towards S. *Pauls* reliefe: Beſides, that little which they had was liable to be preyed upon by their Perſecuters; therefore the Apoſtle, in compaſſion, remitted his right, and rather than hee would burthen them hee wrought with his hands. And for this cauſe the Miniſters of the *Waldenſes* did work to ſuſtaine themſelves; becauſe they found that the exacting of due maintenance (which yet they might have took) was burthenſome to the Church, being for their poverty termed *the poor men of Lions:* which men yet

1 Theſ.3.8.

*So they profeſſe in their anſwer Ad literam Auguſtini Olmucenſis, Anno* 1508. *Edit.*

yet professed, that they were sorry that they had not sufficient staied livings for their Ministers, whereby they might have more time to their studies, and greater opportunity to instruct them with necessary doctrine and knowledge.

Secondly, S. *Paul* wrought with his hands, because hee would avoyd appearing scandall. 1. In respect of some *Corinthians*, who, being covetous, would have detested the faith, if they had found it any way chargeable: being like the *Gadarens*, who would rather part with the Ministry of Christ, than forgoe their Swine. Lest the *Corinthians* should hereupon reject the Gospel, S. *Paul* forbears his right, and so farre abased himselfe, to work with his own hands. Herein, being an example to others, not to use their lawfull liberties, unlesse wherein they see an expediency. 2. In respect of false Apostles among the *Corinthians*, to stop their mouth. They, likely, would have accused him for making advantage of the Gospel, and would, perhaps, have reported that hee only taught for gain; therefore the Apostle to cut off all occasions of such thoughts from them, would not challenge any thing from the *Corinthians*, but wrought with his hands. Doubtlesse, in like case and condition, a Minister may take on him another Calling, what hee likes; so it bee not an hinderance of his preaching, nor any offense of men.

*Ambros. in* 1 Cor. 9. *Forma vult esse cæteris, ut ubi vident non expedire, etiam licitis non utantur.*

2 Cor. 11. 12.

Thirdly, S. *Paul* wrought with his hands, to gain thereby authority and credence to his Doctrine touching labour hee had taught, at *Thessalonica* and *Ephesus*, a necessity of working; therefore to shame them from their loitering and idleing, hee so farre abased himselfe below his Apostolicall function, as to worke in Tent-making. Hee tells the *Thessalonians*, that hee *did not eat any mans bread for nought, but wrought with labour and travell night and day, that hee might not be chargeable to any of them. Not because* hee *had not power, but to make himselfe an ensample* for them *to follow* him. And hee tells the *Ephesians*, *You your selves know, that these hands have ministred unto my*

Acts 18. 3.

2 Thes. 3. 8, 9.

Acts 20. 34.

 *necessities,*

*neceſſities, and to them that were with me.* And again, *I*
Verſ 35. *have ſhewed you all things, how that ſo labouring, yee ought to ſupport the weak, and to remember the words of our Lord Jeſus Chriſt, how hee ſaid, It is more bleſſed to give than to receive.* And queſtionleſſe it is lawfull for a Miniſter (being of excellent parts and abilities, abundantly ſufficient to diſcharge his Calling) for the provocation of others to double diligence in their Callings, to undertake (if hee pleaſe) either ſuch a Calling which is ſubſervient, or ſubordinately conducent to his Theologicall Profeſſion; as
1 Sam. 19. 20. teaching, or tutoring of Youth; for ſo *Samuel*, a Prophet,
2 King. 4. 38. had a ſchool of young Prophets at *Ramah*, and *Eliſha* at *Gilgal*: or hee may employ himſelfe in any manuall work; yet ſtill remembring the caution, That it hinder not his paſtorall function, nor be any offenſe to others.

Fourthly, S. *Paul* did labour with his hands, becauſe the prophane *Corinthians* forced him partly to it: they would not give him needfull reliefe, though hee might (if hee had pleaſed) juſtly have commanded it. *Even un-*
1 Cor. 4. 11, 12. *to this preſent houre* (ſaith hee) *wee both hunger and thirſt and are naked, and are buffetted, and have no certain dwelling place, And labour, working with our own hands: being reviled, we bleſſe; being perſecuted, wee ſuffer it: being de-*
Verſ. 14. *famed, wee entreat, &c.* And then hee concludes, *I write not theſe things to ſhame you, but as my beloved ſonnes I warne you.* It ſeems hee had but hard entertainment, and therefore was forced to relieve himſelfe by his labours,
2 Cor. 11. 9. till the Brethren of *Macedonia* ſupplyed what was lacking unto him. A Miniſter may be driven to great exigency, and though hee have power and authority to claime maintenance, yet from a wayward people hee cannot (it may be) have it: They will diſobey Gods command in *Gal.* 6. 6. the wickedneſſe of their covetous hearts ſets them to deviſe meanes of muzling the Oxe that treadeth
1 Tim. 5. 18. out (for their good) the ſpirituall corn. Now in this caſe a Miniſter may undertake Callings lawfull, though unbefitting his perſon and function. The caſe of learned

*Muſculus*

*Muſculus* was lamentable; hee was a man learned and godly, yet after much paines in his publike Miniſtry, was ſo ill uſed, that hee was glad to get into a Weavers houſe, and learne to weave, thereby to get bread for himſelfe and his family: at laſt, the Weaver thruſt him out of his houſe, and then was worthy *Muſculus* forced to goe to the common ditch of the town, and work with his ſpade to get his living. This may well be recorded, that poſterity may ſhunne ſuch *Corinthian* humours, as to ſuffer their *Pauls* to be miſerably needy, and not relieve them; but force them rather to manuall labours. Theſe were the cauſes of S. *Pauls* working with his hands, which ſufficiently warranteth Miniſters, in like caſes, to doe the like; but no wayes juſtifies any Tradeſmen to uſurp teaching.

*Melchior. Adamus in vita Muſculi.*

1 Cor. 4. 14.

Thus did S. *Paul*, and thus did *Barnabas*, both Miniſters; but of more Miniſters who did ſo, I read not. I am ſure the Apoſtle peremptorily ſayes, *I onely and Barnabas, have not wee power to forbear working?* And that any of other Profeſſions, uncalled, did Miniſterially preach, much leſſe many others beſides, I ſuppoſe the Objectors will never read it in Gods book.

1 Cor. 9. 6.

## CHAP. VIII.

THe firſt Reaſon brought by the Objectors, is this: *A Teacher is known to be called of God, by thoſe qualifications and gifts which hee hath received: But many of Gods people have the gift to teach and reſolve doubts*; Ergo, *They are called, and therefore bound to preach.*

*Anſwer.* This Reaſon proves not, That every Lay-man, having abilities, is called and bound to teach, which yet ſhould have been concluded, if the Objectors would, by Reaſon,

Reaſon, have made good that ſelfe-ſame fancy of theirs. But paſſing by the juſt exception which might be taken againſt this Reaſon, both in aſſuming one thing, and falſly concluding another, as alſo other defects of Art, which a Scholar may eaſily eſpy in it; let this Anſwer ſuffice to it, as it is: namely, If by theſe words in it [*many of Gods people*] be meant ſuch, who are Miniſterially called to teach, then the whole is true; for theſe have gifts to teach, and reſolve doubts; and they likewiſe are called of God and the Church to teach, and are therefore bound to doe ſo. But though theſe, *many of Gods people*, have gifts, and a Call to teach; will it therefore follow, that others of Gods people, having no Call may doe ſo? the conſequence is too irrationall to be defended. But if by theſe words [*many of Gods people*] be underſtood Many among Gods people which are Lay-men; Then I anſwer, That though it be true, that ſome of them have perſonall gifts and abilities; yet in as much as they want the other qualifications of a Teacher, mentioned in the expoſition of the third Propoſition; therefore they are neither bound Miniſterially to teach, nor are they called to teach; neither ought they to be known or acknowledged for ſuch whom God hath called to teach. If they deſire to employ their gifts Miniſterially, then they ſhould in modeſty tender themſelves and their abilities to be tryed by ſuch, who can authorize them to exerciſe them: and being approved, they may Miniſter. But if ſuch in Authority admit not, then ought they to think, that (notwithſtanding their gifts) God hath not deſigned them to this function. Once for all; Know, that gifts to teach and reſolve doubts cannot juſtifie any in their undertakings to preach, unleſſe, withall, they have the other qualifications required hereunto. Till the Objectors prove the contrary, they ſay nothing to the purpoſe.

1 Tim. 3. 10.

CHAP.

## CHAP. IX.

THe ſecond Reaſon of the Objectors is this: *Every man who hath a gift which is ſpirituall, it is his talent; and hee who uſeth not his talent, God will take it from him, and cloath him with ſhame and a curſe:* Ergo, *Men are bound to uſe their gifts.*

*Anſwer.* It is true, that every Spirituall gift is a talent, and muſt be uſed, leſt ſhame, confuſion, and a juſt ablation of it otherwiſe ſucceed: and yet it is as true, that talents are no otherwiſe to be uſed, than according to the Call to uſe them. Some have talents conferred on them, to be publikely employed for the good of others, and accordingly theſe talents muſt be improved: Others have talents given them only for their own private uſe, and the private uſe of ſome others, and accordingly ſuch muſt employ their talents. If any Lay-man have abilities to preach, hee muſt uſe that ability, only, according to thoſe ends for which God gave him ſuch a talent: Firſt, thereby to teach his wife, and bring up his children and family *in the nurture and admonition of the Lord.* Secondly, That thereby with greater prudence hee may diſcerne what is publikely taught by his Paſtor, and ſo retain that which is good, and that which will arme him againſt a time of tryall and affliction; wherewith, perhaps, God intends to exerciſe him more than others of his rank and vocation, and accordingly aforehand fits him by extraordinary abilities, giving him for the better preparation againſt extraordinary troubles in his own Calling, but not for oſtentation of parts, by an extravagant intruſion into anothers Calling. Such therefore need not feare cloathing with ſhame and a curſe, for not uſing their talent Miniſterially; it is ſufficient to free them from feare of both, if, without arrogancy, they only employ it to their own, and their families good. If this ſatisfie not, I

1 Cor. 14. 34. Eph. 6. 4.

1 Theſſ. 5. 21.

am then ſure that the Objectors are deluded; And ſo thought bleſſed *Martin Luther* before me, who (upon that Verſe in the Pſalmiſt, *Out of the mouth of babes and ſucklings haſt thou ordained ſtrength*, or, *perfected praiſe*,) anſwers the objection, and his words ſhall be the concluſion of my anſwer. His words are theſe: * *Hitherto alſo they belong, who conſcious to themſelves of their great learning, may dreame of ſome great danger to themſelves, if they inſtruct not others; alledging that they hide in the earth the talent given them, and doe expect with the evill ſervant the heavie doom of the Lord; Satan doth ſo delude their fancies with ridiculous trifles. Who, by this verſe inſtructed, ought to know, that it is not wee who teach, neither is it our word which is taught, but onely our mouth may doe ſervice unto his word if hee will, and call. Thou (hee ſaith) haſt perfected praiſe: not they, not we. And ſo in the Goſpel, the Lord truly delivered talents to his ſervants, but they were firſt called: therefore doe thou alſo expect till thou be called. In the mean time, thou muſt not deſire it, thou muſt not voluntarily preſſe into it, thy knowledge will not burſt thee. They ran (ſaith the Lord in the Prophet) but I ſpake not by them. This temptation miſerably vexes many, that it grieves and repents them of their vocation. The Devill doth this to diſquiet them who have begun well, and at length conſume them with irkeſomneſſe. Therefore hee who is called, let him offer his mouth, receive his word; let him be an Inſtrument, not the Author. Hee who is not called, let him pray to the Lord of the harveſt, that hee may ſend Labourers, and perfect ſtrength out of the mouth of infants.*

* Huc pertinent & illi qui ſibi conſcii magnæ doctrinæ ſuæ, periculum non ſentiant longè maximum, ſi non alios doceant; cauſantes ſeſe talentum ſibi datum in terra defodere, & cum ſervo domini duram ſententiam Domini expectare, adeò ridiculis nugis Diabolus ludit horum phantaſias. Quæ hoc verſu inſtructos oportet ſcire nos non eſſe qui docemus, nec verbum noſtrum docendum, ſed ſolùm os noſtrum poſſe verbo ejus ſervire, ſi ipſe voluerit & vocaverit. Tu, inquit, perfeciſti laudem, non illi, non nos. Sic in Evangelio, tradidit quidem Dominus talenta ſervis, ſed non niſi vocatis: expecta igitur & tu, donec voceris. Interea ne ambi, ne te ingeras, non enim te rumpet ſcientia tua. Currebant (inquit Dominus apud Prophetam) & ego non loquebar iis. Multos hæc tentatio miſerè vexat, ut eos inſtituti ſui pigeat & pœniteat. Diabolus hæc facit, ut inquietos eos qui bene cœperunt, & tandem tædio conſumat. Igitur qui vocatur, præbeat os, & recipiat verbum; ſit organon, & non autor. Qui non vocatur, oret Dominum meſſis, ut mittat operarios, & perficiat virtutem ex ore infantium. *Luther in com. Pſal.* 8.

CHAP.

## CHAP. X.

THe Objectors ſay, that this is the way which is preſcribed: And they alledge ſundry Scriptures for proofe.

Their firſt allegation is in *Joel* 2.28. The words are, *I will poure out of my Spirit on all fleſh, and your ſons and your daughters ſhall propheſie, &c.*

*Anſwer.* Theſe words of *Joel* preſcribe nothing; they only declare what God will doe in the laſt times: *Hee will* (ſay they) *poure out of his Spirit on all fleſh, and your ſonnes and your daughters ſhall propheſie.* That is, They ſhall apply the ancient propheſies, ſeeing plainly that they are teſtimonies of Jeſus Chriſt and his Kingdome; Revel.19.10. and they ſhall ſpeak of Gods marvellous works. This God ſhall doe ſaith *Joel*, and this they did, ſaith the ſtory, in the ſecond of *Acts*; and this is the propheſie which theſe words ſpeak of: but I think it paſſeth the skill of an underſtanding and judicious Divine, to eſpy in them an injunction that Lay-men ſhould preach Miniſterially. Till I ſee proofes, naturally concluding, that there is in theſe words ſuch a preſcription, I ſhall repute the aſſertion of it to be but a groundleſſe fancy.

The ſecond Proofe is in *Iſaiah* 44. 3. The words are theſe, *I will poure water upon him that is thirſty, and floods upon the dry ground: I will poure my Spirit upon thy ſeed, and my bleſſing upon thine off-ſpring.*

*Anſwer.* Theſe words preſcribe nothing; they only promiſe an effuſion of the word of Grace, and the comforts of Grace, and of the Spirit of Grace, and bleſſing upon the Churches children, both Jew and Gentile. But I conceive it is a very hard task for the Objectors to prove, that they preſcribe Lay-men, uncalled, to teach. For

though the Lord bee pleaſed upon the Gentiles ( who were as a thirſty and dry ground) to poure out his water, that is, make them partakers of the word of Grace, according to the compariſon by *Moſes*; and of the floods, that is, of the comforts of Grace, theſe *living ſprings*, as our Saviour calls them; yet it is ridiculous to ſay, That therefore Lay-men, uncalled, may propheſie: and as inconſequentiall it is, to ſay, That becauſe God will poure his Spirit on the ſeed of the Church, and his bleſſing on her of-ſpring, therefore Lay-men may preach. Though God poure his Spirit on the ſeed, yet the ſeed is not bound to poure out; but muſt ſtay till God have ſent, and given a commiſſion to goe and *drop the word*, as hee did to the Prophet. Beſides, the very next Verſe in *Iſaiah* 44. ſhewes, That the pouring of water, and floods, and the Spirit on the ſeed, is not a pouring that the ſeed ſhould poure, but that the ſeed ſhould grow and encreaſe: namely, in pietty, and in the exerciſe of the ſeverall graces of the Spirit. This place therefore proves not the Objectors fancy.

Deut. 32. 2.

Ioh. 7. 39.

Ezek. 21. 2.

Another Proofe they produce out of 1 *Cor.* 14. 29. *Let the Prophets ſpeak two or three, and let the other judge.* And verſe 31. *Yee may all propheſie one by one, that all may learn, and all may be comforted.* And the Reaſon is given, Verſe 33. *For God is not the Author of confuſion, but of peace.* Which doth prove, as they underſtand, That when men can propheſie and doe not, it cauſeth confuſion and not peace.

*Anſwer.* This allegation proves not, that Lay-men may preach. Here, indeed, the Prophets are commanded to diſpenſe the word orderly; but ſuch who are no Prophets have hence no command for its diſpenſation. The Apoſtle would have but two or three of the Prophets to ſpeak in their meetings or Congregations. A courſe much like to that in the Synagogues, wherein one read *Moſes*, and another (as it is thought) read in the Prophets; and when

Acts 13. 15.

when theſe had done, another expounded and ſpake a word of exhortation. This courſe the Apoſtle enjoynes, and ſhewes in the 31. verſe the conveniency of it; Becauſe hereby *yee may* (ſaith hee) *all propheſie*. Hee meanes not all the promiſcuous company of the godly, for hee accounts it an abſurdity to think all are Prophets; but hee meanes, all who are Prophets may propheſie. And from the twelfth Chapter wee may gather, that three things muſt concurre in the propheſying of which hee ſpeaks in this place. 1. The operation, that is, the act of propheſying. 2. The adminiſtration, that is, the office or calling to propheſie. 3. The gift, or the enablement; ſo the Apoſtles meaning here is, *All*, that is, All who have not only the gift, but likewiſe the calling from thoſe Prophets, to whom the ſpirit of the Prophets are ſubject, may exerciſe themſelves in propheſying by courſe, or in their ſeverall turnes. And hee gives the reaſon of this courſe which hee preſcribes; becauſe it is of Divine inſtitution from God, for two ends: both that there may be no confuſion in their meetings; and likewiſe, that peace may be maintained in them. And he further tells the *Corinthians*, that, This courſe is obſerved in all the Churches of the Saints. This then is that which the Apoſtle preſcribes, That the Prophets ſhould exerciſe their gift of propheſying orderly; but here hee enjoynes no Lay-men to become Prophets or Preachers. 1 Cor. 11. 19.

I therefore exceedingly wonder, how the Objectors can affirm, and underſtand, that theſe words prove, That when men can propheſie and doe not, it cauſeth confuſion and not peace! That which may be proved from them is, That men in their owne Callings, and particularly, Preachers in theirs, doing all things orderly, ſhall avoyd confuſion, and obtain peace in ſo doing. But it is an idle conceit, That theſe words teach, that men able to preach, and actually not doing ſo, cauſe confuſion. Did our bleſſed Saviour (being able, never any abler to preach, yet not doing ſo for thirty years,) cauſe any confuſion in the

Jewiſh Church all that time? I think the Objectors dare not utter ſo blaſphemous an affirmation. Even ſo Gods people, though able to preach, yet cauſe no confuſion, though they are not Actors in ſo holy an employment. Confuſion would then be cauſed, if what the Objectors plead for, were admitted; becauſe an everſion of the diſtinction of Callings muſt needs ſucceed; for the ſacred would hereby be blended with others, and every one (upon his owne ſelfe-conceitednesſe of parts and abilities) might appoint himſelfe a Teacher: Which any may diſcern is near to confuſion, who have read both that God hath appointed Stewards over his houſhold, Watchmen and Leaders over his flock, Labourers in his harveſt, divers Adminiſtrations, as well for the preſervation of peace in the Church, as for the edification of it; and likewiſe, That none takes this honour on him, but ſuch who are thereunto called. This quotation therefore will nothing advantage the Objectors.

The next place alledged, is, *Numb.* 11. 29. *Would God all could propheſie.*

*Anſwer.* This Scripture doth not prove that Lay-men may preach.

1. Becauſe the propheſying here mentioned, is not a Salvificall teaching others, but a Politicall diſcourſing unto others: it is an uttering wiſe and grave Apothegmes or Councells, (as *Moſes* did) concerning the publike affairs of Iſrael. The Spirit of propheſie, put on the Seventy, was, that they with *Moſes* ſhould beare the burthen of the people, that is, rule them: and their propheſying, therefore, was no more but a prudentiall ſpeaking of things appertaining to rule. *Moſes* his wiſh therefore is not, That *all* were able to preach, but that *all* were able to rule; and ſo proves nothing for the Objectors. Numb. 11. 17.

2. *Moſes* his wiſh is, That *all could propheſie*, that is, That they were called to propheſie, and enabled thereunto,

unto, as theſe Seventy in the hiſtory were called, in that their names were writ to enter into the Tabernacle, *v.* 26. and they were enabled from God, hee put his Spirit on them; therefore this wiſh doth not juſtifie the intruſion of any into anothers Office, who is either uncalled, or ungifted. So that *Moſes* his wiſh that all were Prophets, yet imports alſo, That till they are Prophets, as well by Calling as enablement, they muſt not propheſie.

3. *Moſes* doth not abſolutely wiſh, that all the people could propheſie; but hereby hee only intimates, that it would be no impeachment to him and his Authority, though all the Camp (if God thought fit) could propheſie; that is, be able to governe. His words are an anſwer to *Joſhuahs* jealouſie, leſt the propheſying of *Eldad* and *Medad*, in the Camp, ſhould derogate from *Moſes* his Authority; *Moſes* tells him, that for his ſake hee would have none prohibited from propheſying; that is, from ruling; but hee wiſhes that all the people were fellow-helpers, and able Aſſiſtants to him in governing. This is the very true meaning of his wiſh. Which teacheth pious men, not to envy at the gifts and calling of others in the ſame Vocation with themſelves; but it no way preſcribes men of other Callings, to undertake, without call thereunto, the Office and Function of others. Therefore from hence, Lay-men can have no warrant for their undertaking to preach.

Another place alledged, is *Acts* 8. 1. *At that time there was a great perſecution againſt the Church, that was at Hieruſalem, and they were all ſcattered abroad thorowout the regions of* Judea *and* Samaria, *except the Apoſtles.* Compared (ſay the Objectors) with *verſe* 3. and 4. *As for* Saul *hee made havock of the Church, entring into every houſe, and haling men and women, committed them to priſon. Therefore they that were ſcattered abroad, went every where preaching the word.*

From

From which place, the Objectors underſtand, That any, poor or rich, weak or ſtrong, if they could teach, they became Diſpenſers. *The ſame times* (ſay they) *are now; for the want of publike meanes, they were ſcattered, ſo are wee; Therefore, if God enable us, wee will take a courſe in private: if men ſend us* (ſay they) *to priſon, God will ſend priſon-comforts.*

I perceive that the Objectors collect hence three things,

1. That any, of what condition ſoever may preach, though they bee no Miniſters. This I conceive they prove from *verſe* 1. *All were ſcattered thorowout the regions of* Judea *and* Samaria, *except the Apoſtles*, compared with *verſe* 4. *Therefore they who were ſcattered abroad, went everywhere preaching the word.*
2. That the agreement of our times with theſe Primitive times, in diſſipation or ſcattering, warrantizeth any, though no Miniſters, to preach privately.
3. That if trouble ſhould befall them for this their attempt, they ſhould find like comfort in priſon to that which theſe Primitive Chriſtians found, being committed to priſon.

*Anſwer.* Theſe three collections will find no defenſe from this Scripture, as ſhall be made apparent by our anſwer particularly to every one of them: And therefore,

I anſwer to the firſt, That this quotation proves not that any, rich or poore, weak or ſtrong, being of other Callings, did Miniſterially diſpenſe the word. It is onely an hiſtory what was done upon the perſecution of *Hieruſalem:* as, 1. It ſayes, That all were ſcattered, except the Apoſtles, that is, Many, or the moſt of beleevers: for wee muſt not think that none (but the Apoſtles) who profeſſed the name of Jeſus abode there, ſeeing wee read, that *devout men carried* Stephen *to his buriall, verſe* 2. and that the Apoſtles (during this perſecution) ſent *Barnabas* as farre as *Antioh*, to the Gentiles, who had turned to

Acts 11. 22.

the

the Lord. And ſecondly, The hiſtory relates, that all who were ſcattered did preach.

The Objectors ſuppoſing that ſome of theſe were Lay-men, hence imagine, that Lay-men may preach.

*Anſwer.* Though it be granted that ſome of the ſcattered were Lay-men, and that they did preach, yet I dare confidently affirme, That not one of them who were Lay-men did Miniſterially diſpenſe the word. This will be evident, if wee find what kind of preaching Theſe uſed. The text (according to the Originall) ſaith, they all who were ſcattered *did Evangelize*, that is, did ſhew the glad tidings of the word, or, did bring the word of glad tidings: All did thus. And if wee look further into the hiſtory, wee ſhall find, according to the two ranks of the Scattered, two kinds of Evangelizing by them. Such of them who were Miniſters did miniſterially Evangelize; but ſuch who were Lay-men did Evangelize only diſcourſively. In the thirteenth *verſe* it is ſaid, That the *Samaritans* believed *Philip* Evangelizing; it is rendred Preaching: And the fifth *verſe* tells how, and in what manner hee Evangelized, ἐκήρυσσεν, hee preached (as an Ambaſſadour) Chriſt. Againe, ſome of thoſe who were ſcattered, were men of *Cyprus* and *Cyrene*, and theſe alſo according to the quotation did Evangelize; and yet the Holy Ghoſt tells us how, and in what manner they did ſo; ἐλάλουν, they talked, or, diſcourſed of the glad tidings of Chriſt Jeſus; firſt, only to the Jewes, and then alſo to the Greeks. So then, this Evangelizing or Preaching was but their diſcourſing and telling the Jewes and Greeks the good tidings of Chriſt, which any may doe. And this diſcourſe is a kind of Preaching; but yet it is not the Preaching which is properly ſo called. And it is to be noted, that their talking and diſcourſing was available to the converſion of others. Acts 11, 19, 20.

If any reply, that the Holy Ghoſt uſeth the ſame word touching *Peter* and *Johns* preaching at *Samaria*, *Acts* 8. 25. and therefore it is likely theſe men of *Cyprus* and *Cyrene* did miniſterially preach.

I anſwer; *Peter* and *John* did two wayes preach at *Samaria*: Firſt, by their diſcourſe they teſtified the truth of that which *Philip* had taught; and ſo may any godly man doe. But ſecondly, They did Evangelize in many Villages of the *Samaritans*, which I believe was as *Philip* before had done, by ſpeaking as Ambaſſadours from Chriſt; which only Miniſters (as they were) may doe. The men of *Cyprus* and *Cyrene* did diſcourſively preach, as *Peter* and *John* did; but they preached not miniſterially, as *John* and *Peter*. And I the rather think ſo, becauſe the Holy Ghoſt, ſpeaking of their preaching, uſeth a word ſignifying an ordinary talking, but no artificiall ſpeaking; whereas in deſcribing *Philips* preaching, hee uſeth a word ſignifying his uttering as an Ambaſſadour: and deciphering *Peter* and *Johns* preaching, hee uſeth not barely the word of ordinary conference, but joynes with it another of witneſſing and evangelizing; thereby ſhewing there was more than an ordinary diſcourſe. And laſtly, in ſetting down *Barnabas* his preaching, when hee came to *Antioch*, hee tells us, It was by publike exhortation: giving us in all to note a difference of Miniſteriall preaching from that manner of divulging by diſcourſe, divine things, which is permitted to Lay-men.

λαλεῖν ἁπλῶς ἀδυνατῶ λέγειν. Plut. in Alcib.

Their ſecond collection from this Scripture in *Acts* 8. is, That the agreement of our times with theſe Primitive, in point of diſſipation, warrants any Lay-man to preach privately.

For they ſuppoſe, that upon the perſecution, there was a Prohibition, or a Non-permitting the word to be

be publikely taught at *Hierusalem*. And then they imagine that there was private preaching in houſes by thoſe who were no Miniſters. And hence they conclude, That *if God enable them, they will take a courſe in private.*

*Anſwer.* Though wee grant that the publike diſpenſing of the word was interrupted by the perſecution, and thereupon likewiſe, that the Chriſtians met in private houſes, where together they enjoyed the ordinances of the word and Sacraments; yet ſtill it is to bee denyed, that the word was preached among them in any private houſe, by any Lay-man. I believe (as moſt congruous to Scripture) that when they met in houſes, either an Apoſtle, or ſome other Miniſter among them did only teach. The Objectors muſt firſt prove, that any Lay-men in theſe Primitive times did at all, either in private or in publike, Miniſterially preach, before they conclude hence the lawfulneſſe of Lay-preaching. I have already ſhewed the contrary, and till it be as clearly diſproved, neither I, nor others have reaſon to believe their bare affirming it. Acts 5.42.

And to their reſolution I ſay, This Scripture will not warrant it.

1 Becauſe it relates nothing what theſe Primitive Chriſtians did in private; and therefore they cannot be brought as a preſident of that, which is not recorded.

2. That which this Scripture teaches for imitation, is, That if the Church of God ſhould be ſcattered through perſecution, then the ſcattered may doe what they can to plant a Church elſewhere: Even as *Philip* preacht to the *Samaritans*, and *Barnabas* to them of *Antioch*; ſo Miniſters at ſuch times may diſpenſe the word (if they can) in Popiſh, and unbelieving Countreys. And as the men of *Cyprus* and *Cyrene* did by diſcourſe win many to the faith; ſo may Lay-men (in thoſe barbarous Countreys

whither they ſhall come,) aſſay by diſcourſe and conference to gain ſoules to the acknowledgement of Chriſt. This Scripture therefore allowes no private undertakings of Lay-men.

The third Collection (which I ſuppoſe by their words they make) is, *That if trouble ſhould befall them for attempting a private courſe of preaching, they then ſhall find like comforts in priſon, to that which theſe Primitive Chriſtians found, being committed to priſon.*

*Anſwer.* If Authority ſhall commit any private Undertakers to priſon, for their clancular and private preaching, ſurely there is no cauſe for ſuch to expect or claime comfort from God in priſon; becauſe the cauſe of their ſufferings is not good. The Primitive Chriſtians ſuffered for their Faith, for true Religion, for Righteouſneſſe ſake, and ſo found priſon-comforts; but theſe Undertakers will ſuffer for their own fancy, for a groundleſſe opinion, for their unrighteous uſurpation of anothers Function, and ſo may be ſure they have no ground of comfort. S. *Peter* prohibits Chriſtians to ſuffer *as a buſie-body in other mens matters*; the word is, ὡς ἀλλοτριεπίσκοπος, as a Biſhop in anothers Circuit or Dioceſſe. If any uncalled will needs play the Biſhop, in ordaining himſelfe a Teacher, and take on him a Function, not committed to him, and ſhall for this preſumption either be impriſoned, or otherwiſe ſuffer, hee (in S. *Peters* opinion) ſhall not ſuffer as a Chriſtian, but as an evill-doer. And therefore ſuch muſt not look for priſon-comforts, if men ſend them to priſon. Let this ſuffice to this allegation.

1 Pet. 4 15.

The laſt Proofe is 1 *Pet.* 4. 10. *As every man hath received the gift, even ſo miniſter the ſame one to another.*

*Anſwer.* The words of S. *Peter* exhort every man to help

help one another, according to thoſe abilities which God hath given; but they are no command of Lay-men to turne Preachers.

The Objectors, ſuppoſing that many Lay-men have Miniſteriall abilities, imagine that theſe words preſcribe them Miniſterially to diſpenſe them.

*Anſwer.* Such a collection cannot be made hence, without wrong to the Text. S. *Peter* allowes all to miniſter their gifts; but withall gives the limitation, or rather the direction how to miniſter them; namely, As they have received them. Such then who have received gifts Miniſteriall, and publikely to be diſpenſed to others, (according to the Text) muſt *ſo* diſpenſe them; but ſuch who have no ſuch receiving of their gifts to be ſo employed, can from this Text have no warrant for the Miniſteriall diſpenſation of their gifts, it onely commanding ſo to miniſter them, *at every man hath received.* Some have gifts given, yet they themſelves are not given; and therefore they muſt not miniſterially diſpenſe their gifts without Call. Others (namely ſuch who are Miniſters) have both gifts, and themſelves are alſo given, *For the perfecting of the Saints, for the work of the Miniſtry,* and *for the edifying of the body of Chriſt.* And therefore they are accordingly bound to diſpenſe themſelves, and their gifts. This Text only enjoynes in the generall, how the gifts of every one in their ſeverall Callings are to bee employed; but it no way enjoynes a diſpending of perſonall gifts, in a Calling not perſonally our owne. In one word, Though ſome Lay-men may be ſuppoſed to have Miniſteriall abilities, or gifts, yet ſeeing they want Miniſteriall faculties, or allowance, (being neither by God, nor his Church thereunto called) they are not bound Miniſterially to employ their gifts. And I believe it will be a hard work for the Objectors to make it evidently apparent, that theſe words of S. *Peter* enjoyne Lay-men to preach. Ephes. 4. 11, 12.

According to your deſire, I have endeavoured fully to reſolve you. Theſe Meditations (as you deſired) were penned at ſpare times, (which were but few) for the juſtification of a pretious truth againſt a vain fancy; and for the defenſe of Gods wiſedome, in diſtinguiſhing the holy and other Callings from ſome mens folly, who by their preſumptuous conceit would bring in a confuſion. The Lord bleſſe to you, and to every Reader what is writ, and deliver you all from the leaven of preſumption. So ſayes your friend, the ſervant of Jeſus Chriſt, and of his ſervants which are in *Bengeo*.

*John Bewick.*

*Thanks be to God, through our Lord Jeſus Chriſt,*
1 Cor. 15. 57.

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# FINIS.

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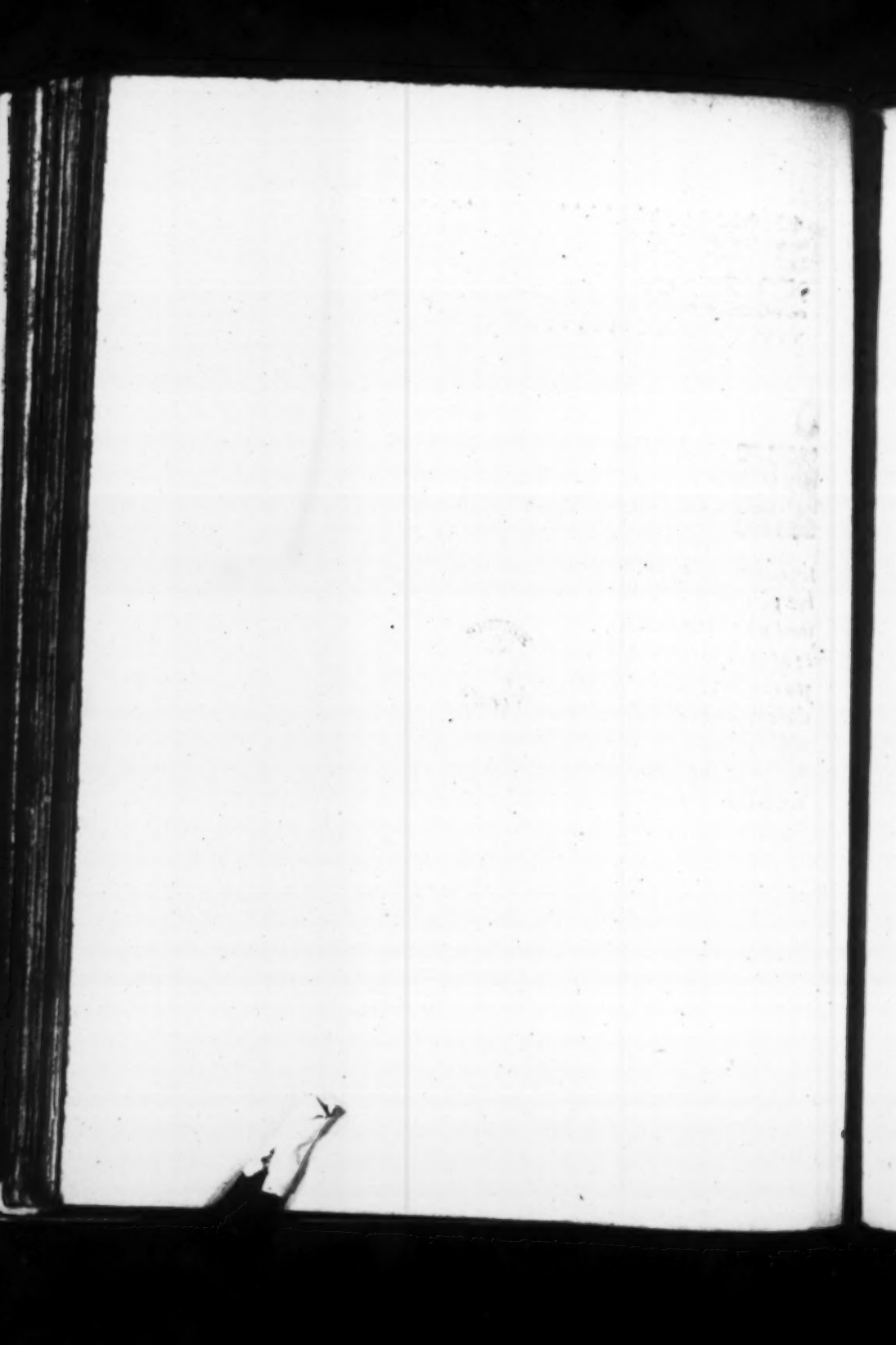
## The Authour to the Printer.

*I Vnderſtand that you have a perfect Copy of a Treatiſe, Entituled,* An Antidote againſt Lay-Preaching: *or,* The Preachers Plea. *It was intended for the ſatisfaction of a private friend, and of ſuch to whom hee pleaſed to communicate it. The importunity of ſome who have ſeen it, hath prevailed with me, not to be againſt its Printing. Doe therefore your duty, if you conceive (either by your ſelfe, or ſome others) that thereby ſome abler Pen-man may be awaked, the Miniſtry encouraged, the contrary minded better inſtructed, the Churches peace and Gods glory more promoted.*

Your friend,

*I. B.*



11

# TWO LETTERS OF NOTE,

The one

Maſter Speakers Letter, Ordered by the Honorable Houſe of Commons, to the high Sheriffe, and Gentry of *Yorke-Shire*,

The Other

From the Lords of the Counſell in *Ireland*, to the High Court of Parliament here in *England*, &c.

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The Names of the Lords.

*Corke.* *Loftus.* *Ormond.* *Ridgway.* } *Kildare.* *Munſter.* *Carey.* *Courtney*, &c.

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*H. Elſings Cler. Par. D. Com.*

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London Printed for *F. Coules* 1641.

# TWO LETTERS OF NOTE

Mafer Speaker [illegible] Ordered by th. Honorable [illegible] Shrifs and [illegible]

To the

From the Lord of [illegible] to the High Court of Parliament in [illegible] Sc.

The Names of the Lords.

[illegible]

H. L. Sings Clerk Par. D. Com.

London Printed for F. [illegible] 164[illegible].

# Maſter Speakers Letter.

*SIR,*

THe Houſe hath received information by Letters from your ſelfe, that the malice of ſome hath proceeded ſo far of late, as to endevour firſt, to perſwade your Countrey, that the Petition to the Parliament were ill reliſhed by this Houſe. And that your free offers therein of putting your ſelves into a poſture of defence, hath given ſuch teſtimony of our abilities, that it hath utterly taken away the hopes of paying your Billet mony, till the Parliament knowes not how elſe to diſpoſe of it. Secondly, to cry down Exerciſes (which have already done much good) and to draw off ſome Miniſters by perſwading them that they are not acceptable to this Houſe. Thirdly, that ſome in *Holderneſſe* have diſſwaded the Trained Bands from going unto *Hull* upon the *Parliaments Order*.

Which information of yours, the Houſe takes for an eſpeciall ſervice, and for ſo full a teſtimony of your fidelity to the Parliament, and of love to your Country, as they hold it an evident Character of your worth, and for this commands me to give you very hearty thanks, And to deſire you in the name of the houſe to declare to the Country, how falſe and malicious theſe reports are: ſince the Houſe was ſo far from diſreliſhing their

Petitions, or turning their free offer to their diſadvantage, as that they returned their publike thanks when the petition was receaved: paſſed a Vote to approve of their offer & ſince by another Vote juſtified them in the ſame act upon his Majeſties taking notice thereof. And have ſince ordered that the ſame Counties which paid their Polemony heretofore at *Yorke*, ſhall now pay all their proportions of the bill of foure hundred thouſand pounds ſhortly to be raiſed to the diſcharge of the Billet mony in your County and thoſe other Counties where it is owing, which if it ſhall not fully ſatisfie, they will diſcharge as ſoone as the great neceſſities of the Kingdome can poſſibly permit. And likewiſe they command me to let you know that they doe very much wonder at the impiety and impudence of thoſe men who dare to hinder the advancement of the glory of God, and of his worſhip. And alſo to ſcandalize the piety of this houſe in ſo high a meaſure, as to ſay thoſe good Miniſters endeavours are not acceptable to it, they accounting it their greateſt honour to patronize painfull Preachers in the performance of their duties. And being reſolved to cheriſh and advance with their utmoſt power, whatſoever may tend to the propagating of Religion of which they hold thoſe exerciſes to be an eſpeciall means. This houſe therefore being very ſenſible of the great inconveniences which may happen by their miſreports in theſe diſtracted times, and from the malice of theſe men, if it ſhould proceed uncontrolled deſires, & enjoyns you to return the names aſwell of thoſe who have vented theſe untruths, as likewiſe of thoſe who have diſſwaded the Trained Bands in *Holdernesſe*, from entring into *Hull* upon the Parliaments Order: Perſwading themſelves that you who have already given ſuch proofe of your affecti-

ſection to the Kingdome, will ſtill continue it by your endeavours, to prevent the practiſes of any ill-affected perſons upon any of that County, to the diſturbance of the peace.

*Die Mercurii 16. Martii, 1641.*

It is this day ordered by the Houſe of Commons now aſſembled in Parliament, that this Letter be forthwith printed.

*H. Elſyng Cler. Parl. D. Com.*

# A LETTER FROM THE LORDS OF THE COVNCELL IN IRELAND to the High Court of Parliament here in *England* assembled, &c.

*Right Honorable,*

THe present distractions and troubles raised in this Kingdome by the Rebellion of the Catholique partie still increasing more dangerous and perillous to this Kingdome, inforced us again to apply our addresses to the High Court of *Parliament* for speedy prevention of the same, with great joy and thankfulnesse, acknowledging the vigilant care and painfull endeavours of the same hitherto, to relieve us in our present troubles.

That your Lordships have manifestly shewed your Noble and affectionate desires to preserve and defend this Kingdom from utter ruine and desolation, by your ~~willing and chearfull concurrence, with the Honorable~~ House of *Commons*, in all their proceedings for our assistance: and removing the obstructions and hinderances that have been procured in expediting the same by evill and malignant instruments, the Prelaticall faction, in taking away their Votes, and sitting in *Parliament*, which hitherto we conceive have been much prejudiciall, and of great disadvantage to our timely assistance.

The

The Noble Courage and Magnanimity of the Parliament, in wading thorow all troubles and distempers of State, hath infused into our dropping spirits life and vigour, which were ready to faint with despaire, but holden up with confident assurance of your tender care, and indulgent affections towards us in our miseries, we received strength and courage, not doubting but at length through Gods mercy, and your providant wisdoms we should have reliefe and remedy against our Enemies.

We now humbly inform your Lordships of the present Condition now standing, viz. that County of *Cork* is wholly subdued by the Rebels *Lemster*, *Munster*, and *Ulster*, even at the last gasp of yeelding up themselves. The Earle of *Corke* hath lost all his Lands and Cleares, and this Kingdome in apparent hazard of utter confusion and ruine, unlesse your Wisdomes prevent it, in time by a speedy supply of more men, money, and munition.

The Rebells are growne to that height of impudency and boldnesse, that they give forth in their Declarations, they fight in defence of the honour and prerogatives of their King and Queene. And we are credibly given to understand, they have presumed to send a Letter to his Majesty, intimating they take Armes only for the preservation of his Majesty, and his rightfull government over them, his Queene and posterity, the defence of their Religion, Lawes, and Liberties, in the exercise of the same. That they take not Armes, as did the *Scots*, for lucre of gaine, to raise their own fortunes by the ruin of others, but only out of Conscience and duty to God, and his Majesty; which by their inhumane and savage behaviours since their Rebellion, have manifested to the Contrary.

We

We rejoyce with great thankfulnesse, that the Wisdome and care of your Lordships, and the House of *Commons*, have provided and sent over for our ayde and assistance, such worthy and valiant Commanders, by whose prowesse and magnanimity, many great overthrowes and victorious exploits have been atchieved against the Rebells in divers places of this Kingdome; to the great refreshing and encouragement of the distressed Protestants.

Our further desires therefore are that the High Court of *Parliament* would be pleased to proceed in expediting that effectuall Remedy, to reduce this Kingdome to due obedience to the Crowne of *England*, and the Lawes and Ordinances of the States of both Kingdoms, their Designe in agitation upon the Propositions propounded by the House of *Commons*, for the speedy raising of money for that purpose, of such persons willing to be purchasers, by their monies and persons, of the Lands won and obtained by the Rebells, and our endeavours shall not be wanting to comply with them in the same to the losse of our lives and fortunes.

*From his Majesties Castle of* Dublin, *March.* 10. 1641.

FINIS.

12

# THE PETITION of the CITIZENS of LONDON,

to both Houſes of Parliament, *Feb.* 26. 1641.

Concerning the Election of perſons for the *Militia* of the City, with the Government and Charters thereof.

With his Majeſties Meſſage to both Houſes of Parliament, *March* 1. 1641.

Touching the *Militia* of the Kingdome, and of the City of *London*,

LONDON,
Printed by *T. F.* for *J. Thomas*, 1641.

# PETITION

# LONDON

to both Houses [illegible]

6.

Concerning the Election of [illegible]
for the *Militia* of the City, with the Ce-
vernment and Clauses thereof.

With his Majesties Message to both Houses of
Parliament, *March* [illegible]

Touching the *Militia* of the King-
dome, and of the City of [illegible]

LONDON:
Printed by *T. F.* for *J. Thomas*, 1641.

# To the Right Honorable, the Lords and Commons now assembled in PARLIAMENT.

*The humble Petition of the Citizens of London.*

*HVMBLY SHEWETH*

THat the Citizens of *London* have time out of mind enjoyed the ordering of their own Armes which have successively been annexed to the Majoralty, for the time being. The Lord Major having alwayes been alwaies a person of worth and quality (one of their owne choise) and hath still advised with the Court of Aldermen in the Execution thereof, so that if the same should be conferred upon others, we humbly conceive it would not onely be a personall dishonor to the Lord Major, but also reflect upon the government and Customes of the City of London (granted to the Citizens by the great Charter of *England*) and confirmed by divers Acts and Charters since, and with every Freeman of the said City, is by the Oath

of his Freedome bound to maintain to the uttermost of his power, this grave Assembly may be pleased to take into their grave Considerations, That Alteration in the ancient Gouernment in this Renowned City may breed great distractions & inconveniences then for the present can be discovered, or in the future can be amended.

Wherefore our humble desire is, that since the Government, hath by experience been found for the honour of his Majesty the good of the City and whole Kingdome, and that in the most troublesome times, as it hath beene admired and commended by strangers before any other City in the whole World, That the same by your Honourable favour may be continued as in former time without all alteration.

*And they shall ever pray, &c.*

HIS

# His Majesties Message to both Houses of Parliament, *February*, 28. 1641.

HIS Majesty having with his best care and vnderstanding, perused and considered that which was sent him from both Houses, for the Ordering of the Militia presented unto him to be made an Ordinance of Parliament, by the giving of his Royall Assent, is he can by no meanes doe it, for the reasons hereafter mentioned, so he doth not conceive himselfe Obliged by any promise made in his Answer of the second of this Moneth to the Petition of both Houses, to yeeld to the same.

His Majesty finds great cause to except against the preface or introduction to the Order which confesseth a most dangerous and desperate designe upon the House of Commons as lately supposed to be an effect of the bloody counsels of papists & other ill affected persons by which many may understand (looking uppon other Printed papers to that purpose) his comming in Person to the house of Commons on the fourth of January, which began so unhappy a misunderstanding betweene him and his people; and for that though he beleeves it upon the information since given him to be an apparant breach of their priviledge; and hath offered, and is ready to repaire the same for future, by any Act shall be desired of his Majesty, yet he must declare and require to be believed, that he had no other designe upon that House or any Member of it, then to require as he did the persons of those five Gentlemen, his Majesty had the day before accused of high Treason, and to declare that he meant to proceed against them legally, and speedily, upon which hee believed that House

House would have delivered them up, and his Majesty calls the Almighty God to witnesse, that he was so farre from any intention or thought of force or violence, although this house had not delivered them according to his demand or in any ease whatsoever that he gave those his Servants, and Brothers, who then waited on his Majesty, expresse, charge, and command that they give no offence to any man, nay if they received any provocation or injury they should beare it without returne, and his Majesty neither saw nor knew that any person of his traine had any other weapons, but Pettoners and Guard, those with which they usually attend his Person to Parliament, and the other Gentlemen Swords. And therefore his Majesty doubts not but this *Parliament* will be regardfull of his Honour herein, that he shall not undergoe any imputation by the rash or indirect indiscreet expressions of any Youngman then in his Traine, or by any desperate words then uttered by others, who might mingle with them without his consent or approbation.

For the persons nominated to be Lievtenants of the severall Counties of *England* and *Wales*, his Majesty is contended to allow that recommendation onely concerning the City of *London*, and such other Corporations, as by ancient Charters have granted unto them the power of the *Militia*, his Majesty doth not conceive, that it can stand with justice or policy to alter their government in that particular.

And his Majesty is willing forthwith to grant every of them, that of *London* and those other Corporations excepted, such Commissions as he hath done this Parliament to some Lord Lievtenants by your advise, but if that power be not thought enough, but that more shall be thought fit, and to be granted to those persons named then by the Law *is* in the Crowne it selfe, His Majesty holds it reasonable, that the same be by some Law first vested in him, with power to transferre it to those persons, which he would willingly doe, and what ever that power shall be, to avoid all future doubts and questi-

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His

His Majeſtie deſires it may be digeſted into an Act of Parliament rather then an Ordinance, ſo that all his loving Subjects may thereby particularly know both what they are to doe, and what they are to ſuffer, for their neglect, that there may be the leaſt latitude for his good Subjects to ſuffer under any Arbitrary power whatſoever, as to the time deſired for the continuance of the power to be granted, His Majeſtie giveth this Anſwer, that he cannot conſent to diveſt himſelfe of the juſt power which God and the Lawes of this Kingdome have placed in him for the defence of his people, and to put it into the hands of others for any indefinite time, and ſince the ground of this requeſt from his Parliament, was to ſecure their preſent feares and jealouſies, that they might with ſafety apply themſelves to the matter of his Meſſage of the 20. of January, his Majeſtie hopeth, that His grace to them ſince that time, in yeelding to ſo many of their deſires, and in agreeing to the perſons now recommended to him by His Parliament, and the power before expreſſed to be placed in them, will wholly diſpell thoſe feares and jealouſies, and aſſureth them, that as his Majeſtie hath now applied this unuſuall remedy to their doubts, ſo if there ſhall be cauſe, Hee will continue the ſame to ſuch time as ſhall be agreeable to the ſame care in new expreſſions towards them.

And in his anſwer his Majeſtie is ſo farre from receding from any thing he propoſed or intended to grant in his anſwer to the former Petition, that his Majeſtie hath hereby conſented to all was then asked of him by that Petition concerning the Militia of the Kingdome (except that of *London*, and thoſe other Corporations) which was put the ſame into the hands of thoſe perſons as ſhould be recommended unto him by both Houſes of Parliament, and his Majeſtie doubts not, but the Parliament upon well weighing the particulars of this Anſwer, will find the ſame more ſatisfactory to their ends, and the peace and welfare of all His good ſubjects, then the way propoſed by this intended Ordinance, to which for theſe reaſons his Majeſtie cannot conſent.

An

And whereas His Majesty observes by the Petition from both Houses presented to Him by the Earle of *Portland*, Sir *Thomas Heale*, and *Sir William Savill*, that in some places, some persons begin to intermeddle of themselves with the Militia, his Majesty expecteth, that the Parliament should examine the particulars thereof, it being a matter of high concernment and very great consequence, and his Majesty requireth, that if it shall appeare to his Parliament, that any persons whatsoever have presumed to command the Militia without lawfull authority, they may be proceeded against according to Law.

[redacted]

FINIS.

[redacted]

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13

# THE PETITION AND ARTICLES

Exhibited by the Pariſhioners of *Pont Iland* and others in the County of *Northumberland*, againſt Dr. *Gray*, Vicar of the ſaid Pariſh.

## Vnto the Honourable,

the Houſe of Commons Aſſembled in PARLIAMENT.

*March*, 15th. 1641.

*London*, Printed for *John Thomas*, 1641.

# To the Honourable the Commons Houſe now aſſembled in Parliament.

*The humble Petition of the Pariſhioners of the Pariſh of* Pont Iſland *and others in the County of* Northumberland.

*SHEWETH,*

THat about 15. or 16. yeares ſince one *Thomas Gray* the reputed Baſtard of one Mr. *Phillip Gray*, Symoniacally having got the Viccaridge of the ſaid Pariſh hath ſince continued Vicar there, being very ſcandalous both in Life and Doctrine, & thereby a great offence, burthen, and oppreſſion to the ſaid Pariſh by his new erected Altar, Eaſt-worſhipping, Popiſh conſecration of the Sacrament, Secondly, Service not preaching, wilfull neglect of his Cure, Popiſh Doctrines, double Beneficed, non-reſidence from both Cures, oppreſſion of the Pariſh, familiarity and countenancing with Papiſts, proſecution of ſome Pariſhioners in the high Comiſſion. And Laſtly, by cheating the ſaid Pariſh and other places of mony payd to them by the *Scots* for your Petitioners and others, in recompence of their charges, as by the Articles hereunto annexed more at large appeareth: Whereby the ſaid Mr. *Gray* hath been a great and intollerable offence, burthen, and oppreſſion to the ſaid Pariſh both in their Soules and Bodies.

*Your Petitioners therefore moſt humbly pray this Honorable Aſſembly to ſend for the ſaid* Thomas Gray *to anſwer the premiſſes, that he may receive ſuch condigne puniſhment for his offences, and your Petitioners ſuch reliefe and comfort both in ſoule and body by his removall; and placing an able and conſcientious Miniſter in the ſaid Pariſh, as to Iuſtice and equity, and your great wiſedomes ſhall ſeeme meet.*

*And your Petitioners ſhall ever pray, &c.*

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## Articles exhibited by the Pariſhioners of *Pont-Iland* in the County of *Northumberland*, againſt *Thomas Gray* Vicar of the ſaid Pariſh.

IN primis, That the ſaid *Thomas Grey* being Vicar of *Edlingham* in the County of *Northumberland*, did reſigne the ſame unto one Mr. *Charles Oxley* the then Incumbent Vicear of *Pont-Iſland* aforeſaid, and payd likewiſe to him 200. l. or ſome ſuch like ſumme of ready money part of his wifes portion for and in conſideration of ths ſaid Viccaridge of *Pont-Iland*, whereby about 15. or 16. yeares ſince he was inſtituted into the ſaid Viccaridge of *Pont-Iſland*, and ſo Symoniacally became Vicar thereof, which ever ſince he hath enjoyed.

2. That the ſaid *Thomas Grey* is a Baſtard, the ſuppoſed baſe Sonne of one *Phillip Grey* Eſq. and a poore meane woman an Alewife, whereby he being not capable of the Miniſtery, divers in the Pariſh were exceedingly offended, that they ſhould be conſtrained to receive the holy Sacraments from, and the ſoules be committed to the charge of one who ought not to enter into the Congregation of the Lord.

3. That the Communion Table in the ſaid Church having alwaies ſtood in the body of the Church, that the Miniſter might

might ſtand at the North ſide at the time of the adminiſtration of the holy Communion, according to the Book of Common *Prayer* and Canon in that caſe provided: The ſaid *Tho: Gray* cauſed the Table to be removed and placed it Alterwiſe cloſe to the wall of the Eaſt end of the Quire, according to the Lord of *Canterburies* faſhion, as he himſelfe ſaid and did Officiate thereat with his face to the Eaſt, and backe to the people at the Adminiſtration of the holy Communion, whereby divers in the *Pariſh*, did abſene themſelves from comming to the Sacrament, and to divers other it became a ſtumbling Blocke, and Rocke of offence, to the great ſcandall of our Religion, and rejoycing and encreaſe of Papiſts, with whom he was very converſant and familiar.

4. That the ſayd *Thomas Gray* did uſually at certaine ſet times and Feſtivals, goe up to the ſaid Altar in his Surplice, Hood, Tippet, farre diſtant and remote from the Congregation, and read and ſung a ſecond Service as he called it, a thing never heard of in that Church before in the memorie of man to the great amazment of the people, who could neither ſee him, nor vnderſtand what he ſung or ſayd, only that they heard a great noyſe, full of confuſion and clamour.

5. That the ſaid *Thomas Gray* being earneſtly intreated by the pariſh, either to ſuffer a Lecturer to preach in the ſayd Church on the afternoones of the Lords day, or to Lecture to them himſelfe, did upon a large contribution of the people, promiſe to preach conſtantly himſelfe which for a little while about a quarter of a yeare he did, but afterwards diſcontinued altogether himſelfe, and would not ſuffer any other to preach, whereby the *Pariſh* was not onely robbed by him of the word of God the meanes of ſalvation, to their great diſcontent and trouble, but alſo uſually there was no prayers nor ſervice at all read in the ſaid Church in the afternoone.

6. That the ſayd *Thomas Gray* did preach in the ſayd Church in defence of Auricular confeſſion, Altars, praying to the Eaſt, and did highly commend the reverend and learned

Biſhops and Prebends of *Durham*, (as he called them) for that they had ſet up and reſtored the Altar in the Cathedrall Church, and taken away the Communion Table, ſaying that Altars were altogether uſed in the beſt and primitive times, and ſo continued by all antiquity, untill of late *Calvin* broached a new Doctrine, and brought in Tables into Churches, ſo that *ab initio non fuit ſic*, now there was bleſſed be God, aſſured hopes of having the true Religion planted amongſt us, likewiſe he uttered words to that effect in the preſence of an ancient papiſt, very hotly arguing with one of the ſaid pariſh in defence of Altars.

7. That the ſaid *Thomas Gray*, being not contented with the ſaid Viccaridge, procured for himſelfe another Viccaridge called *Chillingham*, which he ſtill holdeth contrary to the Lawes, which ſaith, no man ſhall hold two Vicearages and became a Farmer of a place called *Horton*, where he Lived non-reſident from both the ſaid Vicearages for divers yeares and alſo the ſaid *Gray* became Steward of all the Lord *Grayes* Eſtate in the North, and Farmer or diſpoſer of divers Tithes, as of the Pariſhes of *Embleton*, *Stanington*, and *Farn-Iſland*; where he alſo now Farmes Lands to the Value of about 150. l. *Per. annum*, by which Farmes and vndertakings, he Lived for many yeares out of the ſaid Pariſh, and left the Cure vnprovided, ſo as for divers Lords Dayes, there was neither Service nor Sermon, for that he had hired a Farme, bought a piece of Ground, and not fiue, but many Yokes of Oxon, and could not come to the great offence, of the godly and well diſpoſed perſons, ſcandall of Religion, increaſe of Athiſme, & encouragement of Papiſts.

8. That the ſaid *Grey*, hath greatly oppreſſed the ſaid Pariſh eſpecially the poorer ſort, by his ſaid Farme of 150. l. Land where they uſed to have both Graſſe and Hay for their Cattell which now they cannot get but are forced to ſeeke elſewhere at exceſſive Rates, for that the ſaid *Gray* hath ploughed up all thoſe Meadowes to the great enriching of himſelfe and impo-

verifhing

veriſhing of them, and was by his framing and diſpoſing the Tithe Corne, Lambe, and Wooll of the ſaid pariſh, and taking them from the ſeverall Towns and places, and inhaunſing them to vnreaſonable Rates, never the like of which was payd before.

9. That the ſaid *Thomas Gray* being an Engliſh man ſometimes of the Vniverſity of *Cambridge*, declined the ſaid Vniverſity, and did goe into *Scotland*, where he took (as he ſaid at his returne) the degree of Doctor in Divinity and procured himſelfe to be made Juſtice of the peace for the County of *Northumberland*, and did report and averre that he was the Kings Chaplaine, and vſually ſo Signified in his prayer before Sermon; though indeed he neither was Chaplaine in Ordinary or extraordinary to his Majeſty. but this he did that by ſuch his Honour and Authority he might the better keepe his Pariſhoners in Subjection by his grandure, & the ſaid *Gray* during the time of his being Juſtice of the peace, Doctor and ſuppoſed Chaplaine to his Majeſty, did put his Children to Schoole in a convict Papiſts houſe to a popiſh Schoolemaſter, ſuppoſed to be a popiſh Prieſt, and amongſt them a Jeſuite, to the great ſcandall of our Religion and perverting of Juſtice, and the manifeſt violation of his Oath at his admiſſion to be Iuſtice of the peace, whereby he was tyed to a ſtrict obſervation and execution of the Lawes of *England*, by which his great familiarity with papiſts, eſpecially with one *Roger Withringt on*, moſt ſcandalous and dangerous of all the reſt, having beene twice confined for matters againſt the State, and by neglect of his paſtorall charge, execution of Juſtice, and ſcandall both in life and doctrine it was ſuſpected in the pariſh, and by men of the beſt quality in the Cuontry. that he the ſayd *Gray*, was an abſolute heart papiſt, or a meere Athieſt.

10. That by ſuch exorbitant impious and irreligious Acts of the ſaid *Gray*, divers of the ſaid Pariſh refuſed to come to the ſaid Church, their conſciences not ſuffering them either to

heare

heare or Communicate with a man ſo extreamly ſcandalous, both in life and doctrine. And others having beene formerly diſappointed, and not knowing whether they ſhould have either Sermon or Service, when they came to Church, did goe to other neighbour Pariſhes where they might heare the word of God, and receive the holy Communion with comfort, for which and no other cauſe they were convented in divers Eccleſiaſticall Courts, and perſecuted with Purſevants of the high Commiſſion and at laſt excommunicated, and ſome of them ſtand ſtill excommunicate to this day for the ſame.

11. That the ſaid Doctor *Gray* by his earneſt Solicitation, faithfull promiſes, and corrupting a Scottiſh Quarter-maſter, did receive 180l. o: thereabouts from the Scots, to be paid unto the ſaid *Pariſh*, and other places adjoyning, for Hay, Oats and other loſſes and charges, which the ſaid Pariſh had undergone by reaſon of the Earle of *Carlils* Regiment, who then billeted there, yet notwithſtanding the ſayd *Gray* concealed the receipt thereof from the Pariſh, and when ſome of the Pariſh had notice and intelligence thereof, and did thereupon demand the money of the ſaid *Gray*, he altogether refuſed to repay the ſaid money or make any ſatisfaction, and ſtill detaineth the ſame, whereby he hath cozened both the Scots in diſcharging their credits, and faythfull ingagements, to the ſayd Pariſh, and the other places, and cheated them in defrauding them of their moneys.

FINIS.

ORA

MU

*IN*
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*Acc*

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# RATIO PANEGYRICA 14
## PRO MUSIS HANOVICIS INSTAURANDIS.

*IN PRÆSENTIA ILLVSTRIVM*
*ac Generoſorum Comitum in Hanau & Iſenburg:*
*itemque Conſiliariorum Hanovicorum, Pluriumque doctiſſimorum Virorum.*

Publicè habita à

## PHILIPPO PAREO,
Illuſtris Gymnaſii Hanovienſis Rectore.

*Acceſſerunt eiuſdem ſimul & reliquorum Scholarcharum, necnon Illuſtriſſimæ Heroinæ*
SIBYLLÆ CHRISTINÆ, *Ducisſæ Anhaltinæ, Comitiſſæ Aſcaniæ & Hanoviæ,*
AD
*IACOBVM VSSERIVM,*
Archiepiſcopum Armachanum, eòdem ſpectantes Literæ.

*DVX FOEMINA FACTI,*

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*Landini,* In Typographio *I. O.* 1641.

# ILLVSTRISSIMÆ CELSISSIMÆQVE PRINCIPISSÆ AC DOMINÆ, DN. SIBYLLÆ-CHRISTINÆ,

*Ducissæ Anhaltinæ, Comitissæ Ascaniæ, &c. Comitissæ in Hanau & Rhieneck. Dominæ in Muntzenberg, &c. Viduæ ac Tutrici, &c. Dominæ meæ Clementissimæ:*

## NEC NON ILLUSTRI ET GENEROSO COMITI AC DOMINO DN. IOHANNI-ERNESTO

Comiti in Hanau & Rhieneck, Domino in Mintzenberg &c. Domino meo gratiosissimo.

QVID *Regibus & Principibus, omnibusque adeo in eminentiâ constitutis oneris ac muneris incumbat, postquam ad Christum conversi fuerint, illud utique Deus ipse patefecit, quando in dulcissima ac jucundissima illa promissione apud Prophetam Esaiam sic*

Es. 49. v. 23. *loquitur* : Et erunt Reges nutricii tui : & reginæ eorum nutrices tuæ. *Atque id quidem duplici jure præstare tenentur : & potentiæ, & officii ratione. Potentiâ nutricii fiunt, quando suis opibus in sacro Ministerio, & Ecclesiæ seminariis opus Domini promovent, docentibus juxta ac discentibus frugalia salaria, aliáque halcyonia constituentes : hospitia iisdem præbentes : Templa ac Scholas liberaliter erigentes : in quibus illa percipiantur, quæ ad veri Dei agnitionem eos deducant, quorum operâ Deus in gubernanda Ecclesia & Republicanti decrevit. Fecerunt id ab omni ævo præclarissimi illi Reges, David, Salomon, Assa, Iosaphat, Ezechias, Iosias, Constantinus, Theodosius, Martianus, aliique zelo Dei penitùs imbuti : quibus id unicè curæ fuit, ut domum Dei exædificarent. Contra alii, quos Deus suo spiritu privavit, nullum non lapidem moverunt, ut opus Domini destruerent, suamque tyrannidem exercerent. Inter quos familiam facile ducit impius ille & truculentissimus Princeps Iulianus Apostata, infensissimus Christianorum hostis, ipsius Diaboli turpissimum excrementum. Is enim propalam lege cavit, ne liberi Christianorum in Scholas Rhetorum, Oratorum, aliasque liberales artes & disciplinas profitentium admitterentur. Prophano hoc suo decreto aliud nihil efficere voluit impiissimus Tyrannus, quàm ut radicitùs immò eradicitùs omnem Religionem Christianam, cujus Seminaria Scholæ sunt, extirparet. Aliud longè consilium fuit Illustri & Generoso Comiti ac Domino, Dn.* PHILIPPO-LVDOVICO, *Comiti in Hanau, & Rhieneck, Dn. in Mumzenberg, &c. quando laudatissimæ memoriæ Heros pro singulari sua in Deum pietate ante annos præterpropter triginta inditione atque Metropoli sua illustre literarum Gymnasium magnis sumtibus erexit, multisque reditibus collocupletavit, passim undique doctores accersivit, vereque se Nutricium Ecclesiæ esse, ipso facto declaravit. Ipso postea defuncto has mariti sui religiosas sanctiones pari*

*zelo*

zelo proſequuta fuit Illuſtriſſima Conjux CATHARINA-BELGICA, Princeps Auraſiæ, Comitiſſa in Hanau, &c. quæ quidem ſummis etiam procellis Germaniam percellentibus non deſtitit Gymnaſium erectum ſua munificentia provehere, Matris piam hanc voluntatem exequutus item fuit filius patri ſimillimus PHILIPPUS-MAURITIUS, Comes in Hanau & Rhieneck &c. Et nunc, poſtquam injuria temporum ſub calamitoſa urbis obſidione & luis contagio, aliiſque erumnabiliſſimis perturbationibus Gymnaſium penitus collapſum fuit, nihil prius, nihil antiquius habuit Illuſtriſſima Princeps SIBYLLA-CHRISTINA, Ducissa Anhaltina, Comitiſſa Aſcania, Hanoviæ & Rhienecæ, &c. quam ut ſoceri ac filii ſancta deſtinata exſolveret, & rudera collapſa inſtauraret, honoremque adeo Dei ad ædificationem Eccleſiæ Chriſti quantum in ſe eſſet, ſtrenuè promoveret: adjuta ſcilicet ope & conſilio Illuſtris & Generoſi Comitis ac Domini, Dn. JOHANNIS-ERNESTI, Comitis in Hanau & Rhieneck, Domini in Mumzenberg, &c. necnon Ampliſſimorum ſuorum Conſiliariorum ineentiva voce. Quorum omnium juſſu atque mandato Orationem hanc inauguralem pro Muſis Hanovicis inſtaurandis annò in frequentiſſimo Auditorio recitavi: & quò Illuſtris Gymnaſii laus pluribus innoteſcat publici juris jam facio: Vobiſque, Illuſtriſſima Domina, & Generoſiſſime Comes, ea qua par eſt ſubmiſſione, Offero, Dico, Dedico, humiliter oranſ, ut me in hac ſenecta mea ætate Illuſtri veſtro patrocinio porrò complectamini, Et Eccleſiæ pariter atque Scholæ Nutricij Nutriciaque eſſe perſeveretis. Ita vos juvet Pater cœleſtis, per filium ſuum unigenitum Jeſum Chriſtum *in communione Spiritus Sancti!* Amen.

Illuſtriſſimæ & Generoſiſſimæ Veſtræ Clementiæ

*Addictiſſimus Cliens*

PHILIPPUS PAREUS Illuſtris
Gymnaſii Hanovienſis Rector.

# ORATIO PANEGYRICA PRO MUSIS HANOVICIS INSTAURANDIS.

Auxilium & Auſpicium noſtrum à Domino, qui fecit cœlum & terram!

AMEN.

*Neminem Veſtrum opinor eſſe, Illuſtres & Generoſi Comites: Nobiliſſimi, Ampliſſimi Dnn. Conſiliarii: Fortiſſime Dn. Tribune: Reverendi & Doctiſſimi Viri: Doctores & Paſtores honorandi: Hoſpites exoptatiſſimi: Inque Muſis dicata ſtudioſa & ſuccreſcens Juventus.*

NEMINEM, inquam, veſtrûm eſſe opinor, qui ſi non modò inclinantem, ſed pæne jacentem, ac tantùm non perpetuis hiſce Martis furoribus graviter concuſſam & proſtratam Germaniam, deſideratiſſimam patriam noſtram, cum populi Iſraëlitici, variis itidem

itidem graviſſimiſque bellis olim vexati, calamitate ac fortunâ comparare velit, non lubens quoque fateatur, in ea nos, proh dolor! incidiſſe tempora, de quibus ſacræ Themiſtos illa ſacerdos Debora quondam cecinit:

Iud. 5. 6. *In diebus Samgar filii Anuh; in diebus Iael ceſſaverunt ſemitæ, & ambulantes per ſemitas, ambulaverunt per ſemitas tortuoſas.*

Intercluſa eſt via regia: quæ jam per quatuor luſtra non patet niſi truculentiſſimis Martis alumnis, cuncta pro lubitu & arbitrio ſuo depopulantibus; pagos, vicos, rura, adeoque obvia quævis ſeu terrâ ſeu aquis ſine modo barbarè vaſtantibus.

Ceſſaverunt ſemitæ, à lixis & calonibus, furialibuſq; aliis Caculis occupatæ: queis omnis virtus, omnis probitas, omnis poſſeſſio, omnia denique; divina juxtà atq; humana prædæ deſtinata fuerunt. Prædæ, inquam, omnia deſtinata fuerunt, omnimodis tamen provido Dei nutu nondum fieri potuerunt. Nam alienæ felicitatis inſidiatoribus cedere aliud nihil poteſt, niſi quod fortunæ lubrica ſors ſibi ipſis paulò poſt rursùm adimere ſolet. Quæ autem æterna ſunt, quæque divinæ ſpirant particulam auræ, à nemine inſuper mortalium mortalibus conceſſa: à nullo quoque eripi ſpoliarive unquam poſſunt. Invenit vera virtus, ſi regiâ ac ſolemni viâ incedere non datur, ſemitas tortuoſas, per quas anfractuosè quamvis & trepidè badiſſans tuta & immunis ab ejuſmodi præmiatoribus animosè caput exerere queat: ſiquidem *in afflictâ etiam Republicâ ſapienti viro occaſio eſt ſe proferendi*; dixit crudeliſſimi Imperatoris mitiſſimus præceptor. Quid quæſo miſerius dici aut fingi potuit Urbe Athenienſium celeberrimâ, cùm illa à triginta Tyrannis nefariè divelleretur? Ubi quot erant Tyranni, totidem quoque ſatellites conſpiciebantur, adeò ut à nullis Harmodii aut tyrannicidis libertas ejus in integrum reſtitui potuerit. Illi ipſi tamen Tyranni animum Socratis infringere minimè valuerunt, neque eò adducere,

ut

ut pedem portâ efferret. Manſit namque in medio eorum: lugentes patres conſolatus eſt, deſperantes de Republicâ exhortatus eſt: divitibus opes ſuas metuentibus feram periculoſæ avaritiæ pœnitentiam exprobavit. Adeò virum eſſe oportet eum, qui periculis undique imminentibus virtutem tamen non allidat, neque abſcondat. Quidnî igitur, Auditores, viros nos præbeamus, atque è ſemitarum mæandris, quibus diuturno jam tempore in hac quoque Urbe tot obſidionibus, tot cædibus, tot tantiſque inſidiis circumvoluti, atque iterùm Deo faciente evoluti ſuimus, nullo alligati metu nos explicemus: ad hanc Muſarum Aram, à ſtrepitu & clangore tubarum nonnihil remoti promptè confugiamus: ad hoc, inquam, togatæ Palladis ſacroſanctum nos conferamus Aſylum, quod in Illuſtri hac civitate ſuâ ſenis abhinc luſtris divino commotus zelo erectum voluit Celſiſſimus Heros, Dominus *Philippus-Ludovicus* Comes in Hanaw & Rieneck, Dominus in Muntzenberg, Sacræ Cæſareæ Majeſtatis Conſiliarius: atque ita erectum ivit, ut liberalitatis ſuæ immenſæ fructus ad poſteritatis perpetuam gratamq; commemorationem clementer derivare animus fuerit.

Quam quidem omni laude digniſſimam erga literarum Studia earumque aſſiduos cultores benificentiam ſuam largiſſimè oſtendiſſet Generoſus Muſageta, niſi promptiſſimam ſpem in plures omninò annos immò ſæcula continuandam intercepiſſet una funeſtiſſima hora, quæ tergemino Muſarum choro ſuum eripuit Apollinem. Unde factum eſt, ut ſummo mœrore ac luctu ſqualentes tot annorum intercapedine abſque Phœbo oberrarint Muſæ Hanovicæ: donec non multò poſt Magnanimi Herois ſuperſtes dimidium animæ Illuſtriſſima Conjux, Domina *Catharina-Belgica*, Auraſiæ Princeps, Comitiſſa in Naſſau & Hanaw, ſuprema Mariti ſui vota explere abundè conſtituiſſet, atque Illuſtre hoc Gymnaſium diutius fortè, quàm ferebat animus, ſuis alumnis

viduatum

viduarum, novâ gratiâ inſtaurare ac novis inſuper beneficiis largiter collocupletare animo divino decreviſſet. Etſi enim Generoſiſſimi Comitis voluntas ob præpropera atque immatura fata conſiliorum exoptatum finem non è veſtigio eſt ſortita; tamen conatus rectum petens vituperari minimè debet: præſertim ſi exitus aliis atque aliis impedimentis interceptus tandem bonæ voluntatis gloriam reapſe conteſtetur. Quamprimùm igitur Illuſtriſſima Heroina vidit, ſe ac ſubditos ſuos à Bellonæ creperis inſultibus nonnihil reſpirare poſſe; pium ac ſacroſanctum planè duxit, deſtinata conſilia defuncti Mariti in ſalutarem effectum deducere, atque Gymnaſio novo de idoneis Magiſtris ac Doctoribus proſpicere. Indè igitur accidit, ut & me quoque indignum ſeruum ante annos ſeptendecim poſt triſtiſſimam occupationem ac direptionem Vrbis Electoralis Heidelbergæ è Palatinatu exulantem ultrò huc evocarit, parteſque docendi in publico Gymnaſio pariter & Illuſtri Pædogogéo conceſſerit, atque utriuſque gubernacula mihi mihi clementer demandaverit. Cui honeſtæ provinciæ juxtà cum Clariſſimis viris quos honoris cauſâ nomino, Paulo inquam Toſſano, Theologo præclaro, poſt Palatinatûs ancipitem, eoque haud diuturnam liberationem Heidelbergam primum, deinde in cœleſte Lycéum avocato, necnon Clariſſimo viro Joh. Petro Lotichio, Philoſopho, Medico, & Poetâ Laureato celebri. Cum his dico præſtantiſſimus viris ipſam annorum trieterida publicis prælectionibus ſtudioſam juventutem in Sacræ Theologiæ, Philoſophiæ itidem, ac linguarum Hebrææ, Græcæ, Latinæque ſtudiis erudire ſtudio habui, ac pro gratiâ à Deo ſupernè mihi conceſſâ ad Virtutis ac Honoris templa deducere numquam deſiti. Hujus meæ cuicuimodi induſtriæ teſtem appellare poſſum novum hoc Auditorium, Templum olim Spiritui ſancto ſacrum, ab Illuſtriſſima Principe Vraniâ Muſis conſecratum, neque ſuggerente (quod præfiſcini dixerim!) nitidis coloribus

coloribus, prout cernitis, expolitum, cathedrâ hac, atque ſubſelliis iſtis effabrè exornatum. Palæſtra hæc fieri debuit, atque uti ominor, deinceps futura quoque eſt, omnis literatæ virtutis: Circus ſapientiæ & prudentiæ: ac velut ſtadiodromus aliquis, in quo cuivis Muſarum athletæ plano ac pleno velut greſſu ad metam laudis ac gloriæ decurrere conceſſum erit. Tribus verò, ut dixi, annis, quibus Muſæ Hanovieæ utcumque incolumes in vado fuerunt, peractis, ſubortæ mox ſunt periculoſæ Martis procellæ, quæ Apollineum cœtum non una calamitate afflixerunt. Cauſam, Auditores, hujus cladis Muſivæ ſi exquiritis, dicam, quod jam cognitiſſimum vobis eſſe arbitror. Nimirum incideramus proh dolor! in ea tempora, quibus Germania ſervitutem ſuam cottidie vila emere, cottidie paſcere: quod Tacitus, Graviſſimus Author, olim de Britanniâ pronunciavit. Inſequutæ, inquam, ſunt eo tempore in territorio hoc Hanovico belligerantium utriuſque partis funeſtiſſimæ inhoſpitationes, prædatoriæ tranſmetationes, ſtrageſque tantæ, ut nihil neque divini, neque humani ab rapinis atque incendiis tutum eſſe potuerit: quæ quidem tantam ſubditis intulerunt deſolationem, ut aras & focos deſerere miſerè coacti fuerint, nec eapropter juſtos ac debitos redituum proventus percipere potuerit vel Reſpublica, vel Eccle a. Quid quæſo aliud inde Gymnaſium hoc manere potuit niſi flaccida paupertas docentium diſcentiumque? Quid, dico, aliud egeſtatem hanc manere potuit quam vaga docentiũ diſcentiumq; diſſipatio? *Οὐ γὰρ ἂν γένοιτο φρόνημα ἐυγενὲς ἐν ἀνδράσιν ὑπερουμένοις τῶν καθ' ἡμέραν ἀναγκαίων: Nihil generoſum ſapere poteſt, qui quotidiani victus penuriâ premitur:* ait Servius Tullius apud Dionyſium Halicarnaſſæum. Ecquis non intelligit, anguſtam pauperiem famemque æquâ mente ferre ingenuè natis perquàm difficile eſſe?

Unus hic fuit ſeveriſſimus Fortunæ ictus quo Gymnaſii Hanovici ſtatumina mirum quantum vacillare

 cæperunt

cæperunt. Aſt alii longè graviores non multò poſt arietes ipſum culmen Lycei noſtri petierunt. Circumvallaverat urbem hoſtilis iterata obſidio, quæ & foris atque intus legibus omnibus qua ſacris qua profanis altiſſimum ſilentium indixerat. Martiali illi flabello ſeſe continuò aſſociaverat furialis Libitina, quæ per omnes domos, immo angulos quoſcumque latiſſimè graſſata eſt, atque adeo in Muſarum hoc ſacratium ſeſe tantâ violentiâ quaſi Neptunius aliquis nimbus penetravit, ut tribus quatuorve è docentium choro magiſtris vel morte vel ſorte aliò tranſlatis, ſupra centum alios juvenes dirâ lue peſtilitatis miſerè ſuſtulerit: atque ita tandem Muſeum Hanovicum omnibus pænè Myſtis ſuis viduatum deſolatumque reliquerit, nec ſolo inibi inter omnes in antro hoc Noventilum Dearum incolumi & vivo relicto; ubi velut Antigenidas tibicen Mihi & Muſis aliquandiu penè ſolus cecini. Scilicet tanta Dei in me exſtitit benignitas quam quei dignè ſatis celebrare queam, invenire numquam potero, ſi vel longævos annos Patriarcharum attingere mihi concederetur. Triſtiſſimam hanc à Deo ſupernè immiſſam Scholæ rimam an ruinam excepit non multò poſt Illuſtriſſimi ac Generoſiſſimi Comitis ac Domini, Domini *Philippi Mauritii* è longinquo exilio reditus ad terras ſuas, quibus oppidò ceu novus Sol affulgére viſus fuit, cum maximè autem Apollinari huic operi ſuâ mole laboranti, atque erigi in altum ſuſpiranti. Ita quidem ſeriò decreverat cœleſtis animus tanti Herois, Palladem Patris feliciter inceptam abſolvere. Meminimus ex hiſtoriâ ſacrâ Regem Davidem bonis auſpiciis olim inchoaſſe ædificium Templi Hieroſolymitani, nec eundem tamen propter bella, quæ circumdederunt eum (verba ſunt hiſtoriæ) Templi ſtructuram abſolvere potuiſſe: verùm filio ſuo Salomoni partes exædificandi demandaſſe. Reliquerat quoque magnanimus parens, ejuſdem virtutis atque indolis filio Lycei Hanovici fundamina in ſolo profundo radicata,

atque

atque in ſublime deinceps provehenda. Quemadmodum igitur, qui domos, vineas, agros, prædia à parentibus & majoribus accepta omni fide excolũt, nec ſuâ neciuriâ aut negligentiâ collabi, atq; interire patiuntur, parem gloriam ac laudem merentur : ita quoq; Heroici Patris generoſa proles nihil judicavit in vitâ magnopere eſſe expetendum, niſi laudem atque honeſtatem : ad eam autem perſequendam nihil fore aptius accommodatiuſq; quàm ſi literarum promoveantur ſtudia : foveanturque ji, qui in erudiendâ juventute omnem impendunt laborem atque induſtriam : quique ſoli efficere poſſunt, ut præclarorum facinorum ſeu ſagô ſeu togâ inſignes authores ad omnem poſteritatem commendentur. Neque enim quemquam tam averſum à Muſis fore arbitror, qui non mandari literis æternum ſuorum factorum facile præconium gaudeat, Quę pauperibus, aut aliis piis operibus devoventur, ad unius foraſſis vel alterius hominis utilitatem referri poſſunt, nec ad diuturnitatem temporis perennare ſolent : quæ verò literis inſtaurandis conſervandiſque, qualiacunq; ſint, conſecrantur, non uni alicui populo, non uni genti, non uni urbi, non ſimplici vitæ generi ſuam impertiunt utilitatem, ſed inſtar divini alicujus & pretioſiſſimi unguenti in cœlum uſque fragrant ſuaviſſimè, ſeque in omnem poſteritatis memoriam ad omnium ordinum & nationum commoditatem, ipſius adeò Dei Optimi Maximi gloriam ſempiternam propagant.

Hæc talia cùm probè ſecum conſideraſſet cœlo dignißimus Heros *Philippus-Maurinus*, quaſi ſolſtitialis herba in ipſo floro emarcuit, atque è vivis nobis proh dolor! creptus eſt. Cujus divinum tamen inſtinctum protinus induit Illuſtriſſima Conjux *Sybilla-Chriſtina*, Ducißa Anhaltina, Comitiſſa Aſcania, Hanovica & Rhinecca, Domina in Muntzenberg, Comitatus ac Dynaſtiæ Hanovicæ Tutrix atque gubernatrix. Illa namque pronuper ad rerum gubernacula tranſlata, nihil

prius, nihil antiquius habere cæpit, quàm ut omnes paſſim tam politicas, quàm Eccleſiaſticas, adeoque etiam ſcholaſticas haſce parietinas, & plus quàm ſemicollapſa rudera denuò queat inſtaurare, atque in priſtinam dignitatem ſuam reſtituere. In quâ prientiſſimâ ſuâ voluntate veluti fidum Achatem ſibi adſcivit Agnatum ſuum, Illuſtrem ac Generoſum Comitem ac Dominum, Dominum *Johannem-Erneſtum* Comitem in Hanau & Rhineck, &c. qui quidem parentis ſui glorioſè defuncti Illuſtris ac Generoſi Comitis ac Domini, Domini Alberti Comitis in Hanau & Rhineck &c. entheum zelum laudabiliter præ ſe fert, neque ante ſibi melius eſſe cupit, quàm Muſis benefactum eſſe crediderit. Recreat me imprimis non ſolùm memoria juventutis meæ, in quâ Anno 1593. pridie Kal. Decembris ſub Rectoratu Illuſtris ac Generoſi Domini, Domini Alberti Comitis in Hanau & Rhineck, &c. Pro-Rectore Johanne Obſopœo Medico, nomen meum in Pitracium Academiæ inter Studioſos Heidelbergæ fuit relatum; ſed inſuper & illud recordari jucundum mihi accidit quod è Cathedrâ Vniverſitatis eundem Illuſtrem & Generoſum Comitem Dominum Albertum publicè audivi de legibus Academiæ, earumque dignitate, politè diſſertantem.

Videtis igitur, Auditores, non humano duntaxat conſilio aut arbitrio nunc fieri, quod inter ipſos ſtrepitus armorum, quando adhuc verſamur, ut Græci loquuntur, ἐν ξυρῷ τῆς τύχης, ſub acie fortunæ, de ſacris omnibus in priſtinam ſuam dignitatem reſtituendis Illuſtriſſima Heroina Anhaltina & Hanovica, Domina noſtra clementiſſima, tam ſeriam nunc ſuſcipit deliberationem, ſupernè ſcilicet à Deo admonita, ut majorum ſuorum veſtigia heic inſiſtat, qui non tantùm bellicâ, ſed & togatâ virtute perpetuò æternâ cum laude præcelluerunt. Non loquar nunc de ſingulari, & omnium ſæculorum memoriâ deprædicandâ benignitate Illuſtriſſimi parentis ac Principis Domini Joannis Georgii Principis Anhaltini,

Comitis

Comitis Aſcanii, qui ingenti ſumtu & liberalitate Inclytum ſuum Gymnaſium Serveſtanum collocupletavit, atque ex variis terrarum locis undiquaque viros doctos conquiſivit, tantamque laudem illi Gymnaſio conciliavit, ut paucis Academiis aliis nunc hodie cedere verecundetur. Illud, Auditores, dicam, certum omninò mihi eſſe, Illuſtriſſimæ Heroinæ noſtræ propriè ob oculos verſari Manes Avi ſui, fortiſſimi Herois, atque Germaniæ noſtræ Ioſiæ beatiſſimi, Illuſtriſſimi Principis Iohannis Caſimiri, Comitis Palatini ad Rhenum, Ducis Bavariæ, qui etſi à teneris propemodùm uni Marti ſtrenuè litavit, tamen perquàm plurimis victoriis celebris ſago deinceps expeditus ac divino velut œſtro correptus tranquilla Palladis caſtra erexit in Illuſtri Neapoli ſuâ ad Durios montes, ubi novum Muſéum de ſuo nomine *Caſimirianum* nuncupatum, inuſitatâ ac ſplendidâ mole exſtruxit, *Muſis ac Deo* conſecravit, ac munificentiâ prorsùs Attalicâ ditavit, viros pietate & eruditione conſpicuos, Zanchios, Vrſinos, Toſſanos, Smetios, Dobbinos, Pithopœos, Wittekindos, Stenios, Iungnitios, Crellios, Piſcatores, alioſque ad docendam juventutem idoneis ac ſufficientibus ſtipendiis convocavit: ſed & ingenuos alumnos magno numero adoleſcentes, ingenii dotibus prævalentes educavit: è quo tamquam ex equo Trojano poſtmodùm prodierunt illi quorum operâ in ſtabiliendâ Republica, ædificandis Eccleſiis & Scholis Palatinatûs ipſe domi commodè uti potuit, & alii quoq; foris ſalutariter illis uſi ſunt. In Illuſtri illo Caſimiriano poſtquam mea quoq; pueritia primoribus literis humanitatis ſub Rectore Magiſtro Iohanne Nebelthavio tincta atque imbuta fuiſſet, divinâ providentiâ poſtea factum eſt, ut ejuſdem Gymnaſii regimen inſequentibus annis ab Electorali Palatinatu mihi viro facto concreditum fuerit, quod deinceps per duas annorum ſeptimanas ſine querelâ feliciter gubernavi, donec internecinum illud in Germaniâ incendium

conflagraret, et Principes flammę Palatinatum noſtrum uſtulatum amburerent, omniaque cum pulviſculo paſſim conſumerent, neque extorrem ad Mænana hæc vada compellerent.

Avitum igitur atque paternum hunc zelum in Rempublicam, Eccleſias, & Scholas Illuſtriſſimæ Dominæ noſtræ num ſilentio obliterari patiemur ? Minimè gentium. In rebus namque humanis nihil eſt opere aut manu factum, quod non aliquando conſumat vetuſtas : at ſola Megiſtanum Chriſtianorum facta, quæ in pietatis, humanitatis, & bonarum artium ſtudia contulerunt, perpetuò floreſcent, neque oblivioni umquam tradentur. Enimvero nihil ego dubitandum judico, quin Heroinam noſtram, Matrem patriæ clementiſſimam, unica hæc cura apprimè torqueat, quei non ſolùm Seminarium hoc Eccleſiæ ad Dei Optimi Maximi gloriam priſtinæ ſuæ dignitati reſtituatur, ſed & poſt ſua fata memoria tanti beneficii ad ſeram poſteritatem non ſine nominis ſui gloriâ derivari queat. Gloria autem an ulla major eſſe poteſt eâ quam ex pietatis, humanitatis, literarumque ſtudiis acquirere ſolemus ? Ex Platonis quidem edicto Principi ſapienti omni curâ & ſtudio in id eſt incumbendum, ut urbs, aut regio aliqua adverſus hoſtium inſultus probè ſit munita propugnaculis, foſſis, vallis, muris undiquaque inſtructa, ne quâ ingruentibus hoſtibus pateat acceſſio aut irruptio. At Deus bone ! nonne experientiâ ipſâ tot annorum interſtitio edocti ſumus, parum ad urbis munitiſſimæ conſervationem habere momenti, niſi ea ipſâ certo regatur conſilio, atque prudentiâ, quæ ex ſolis literarum monumentis hauriri ſolet. *Vis* enim, ut Poëta Venuſinus inquit, *conſilii expers, mole ruit ſua.* Itaque idem ille Philoſophus, accuratus Reip. informator, ſanxit, ut ſacræ quoque ædes non ſordidè, aut avarè, ſed ſplendidè & magnificè exſtruerentur, ubi virtus divina pariter, atque humana exerceatur, ubi juventus cumprimis in cyrociniis

ciuis cultus divini adoleſcat, atq; in diſciplinarum humanarum veluti viridario amœniſſimo ſeſe oblectet: eaque ſtudia inibi percipiat, quæ adoloſcentiam alant, ſenectutem recreent, ſecundas res ornent, adverſis perfugium ac ſolatium præbeant, pernoctent ſecum, peregrinentur, ruſticentur. Utrumque profectò curæ fuit nunc in ſanctis triumphanti Heroi Domino Philippo-Ludovico, qui urbes ſuas præpotentibus vallis, foſſis, ac mœnibus cinxit, contraque omnem hoſtilem invaſionem tantâ, quantâ humanitùs fieri potuit, arte munivit. Nec ſic tamen ſatis firmiter admunitas eſſe ampliſſimas ſuas urbes arbitratus eſt, niſi in illis quoque Theatrum erigeret variarum virtutum, expelleretque omne vitiorum chaos, recolens ſecum illud ſapientiſſimi Comici Sarſinatis monitum.

*Si incolæ ſint morati, pulchrè munitum eſt oppidum.*

*Perfidia & peculatus ex Vrbe, & avaritia ſi exulant.*

*Quarta Invidia. Quinta Ambitio: Sexta Obtrectatio.*

*Septimum Perjurium: Octava Indiligentia: nona injuria:*

*Decimum, quod peſſimum aggreſſu, Scelus.*

*Hæc niſi urbe abeunt, centuplex murus rebus ornandis parum eſt.*

Quare ab omni ævo Regibus ac Principibus id unicè curæ fuit, ut intra urbium ſuarum mœnia cœleſtis & humanæ virtutis ædificarent aliquod delubrum, in quo civium ſuorum indomitæ veluti naturæ variarum diſciplinarum freno coërcerentur, ab omni feritate bellumà

belluinâ ad jucundam ſuavitatem morum traducerentur : atque liberale quoddam ab efferis immanibuſque vitiis otium ſectarentur : quod eapropter *Scholas* appellarunt : explicante Auguſtorum Impp. Magiſtro : *juſta laboriferis tribuantur ut otia Muſis.* Otium namque ſine literis mors eſt, & viva hominis ſepultura, ait Stoicorum ſapientiſſimus. Idem laudabile inſtitutum ſectatus fuerat Generoſiſſimus noſter Semo, Dominus *Philippus Ludovicus*, qui non ante Remp. ſuam tranquillam aut beatam fore arbitratus eſt, quàm ſi Ephebeum quoddam, aut Gymnaſium literarum exſtrueret, in quo variarum artium Profeſſores Chriſtianæ juventuti veræ ſapientiæ, pietatis, religionis, linguarum denique ſalutarium rivos inſtillarent, proponerentve : cumque intelligeret pientiſſimus Comes, tam ſublime ac divinum negotium feliciter peragi non poſſe abſque liberali munificentiâ, neceſſariiſque redituum proventibus, inuſitatâ quadam erga bonarum literarum ſtudia propenſione, & ipſe juxtà cum Illuſtriſſimâ Conjuge Principe Auraſiæ annuas impenſas novo Collegio optimiter deſtinarunt, queis tam docentes, quàm diſcentes commodè ſuſtentati, Muſis tantò majori poſſent invigilare fructu atque alacritate. Ad hanc ſuam voluntatem promtè declarandam facile adjutores habuit univerſos ſubditos ſuos, qui pro ſuis quique facultatibus largè ac munificè contulerunt, quicquid faceret propagando tam pio tamque honeſto Generoſiſſimi Comitis inſtituto : ad exemplum eorum, qui Salomonis olim propoſitum in ædificando templo auxiliaribus ſuis copiis ſponte promoverunt : quando triginta millia hominum cædendis arboribus : Octuaginta lapicidarũ millia quadrandis ſaxis operam dederunt. O factum laudabile, & in omnia ſæcula commemoratione ac deprædicatione dignum ! Utinam verò ! utinam, inquam entheo hoc zelo præditus Comes diuturniore vitâ, quâ cum maximè dignus erat, frui potuiſſet, atque ea opera, quorum

2. Chron. 2.

quorum jam fundamenta terdecumanis ſumtibus ad propinquam Urbis veteris portam jacta cernimus, per iniquas Parcas ad umbilicum perducere licuiſſet! Numquam profectò in terris ſolùm ſuffoſa rudera illa Novi Collegii deliteſcere paſſus fuiſſet, quin ad egregiam molem Phœbéi Templi exædificaſſet, erexiſſetque.

O Magne *Philippe-Ludovice*, ad hodiernum uſque diem nobis relictus eſſes, quo Muſæ paſſim ſine tecto, ſine duce palantes vagantur, nec ubi pedem figant, inveniunt! Apud te tutum ac certum præſidium & columen reperirent: in tuo ſinu tranquillè requieſcerent: tuâ fieti clementiâ, atque benignitate Hanovicæ proſapiæ ſplendorem ad ultima terrarum uſque propagarent. Sed & tu Magni Patris Magne fili, *Philippe-Mauritii*, ſi ſuperſtes fores, animi tui deſtinata, quod in agone tuo fatali abundè conteſtatum te fuiſſe, ſuperiùs commemoravi, ipſo opere nunc jam confirmares, atque Illuſtris molis cæptæ dimidiatam portionem Muſis, vel hoc ipſo anno exefficiendam curaſſes. Te quippe haud parum titillavit magnorum Regum & Principum cura, qui nihil in vitâ ſuâ ſibi glorioſius ducunt quàm ſi ad nominis ſui memoriam ab oblivione vindicandam, & cumprimis Dei honorem ad ſeros nepotes longè latéque derivandum publica literarum Gymnaſia non ſolùm magnis ſumtibus extruant, ſed & idoneis ac neceſſariis proventibus ditent atque omne oleum quotidianis literatorum lucubrationibus utile futurum largiſſimè profundant. *Quod* enim *munus*, inquit diſertiſſimus Romuli nepotum, *Reipublicæ afferre maius meliusve poſſumus, quàm ſi docemus, atque erudimus Iuventutem? his præſertim moribus atq; temporibus* (ad ipſa hæc noſtra, queis vivimus hodie, digitum intendens) *quibus prolapſa eſt ut omnibus opibus refrenanda atque coerceenda ſit.* Sic legimus ſummos olim Monarchas, & Principes populi, Moſen, Pythagoram, Mercurium, Zoroaſtren,

Solonem, alioſque Dynaſtas, præciptuam ac palmariam pænè cogitationem collocaſſe in Scholarum exſtructiones. Alexandrini Reges tantâ diligentiâ tantiſque ſtudiis homines doctos undiquaque conquiſiverunt, ut in proverbium abierit vox illa, Σοφοὶ τύραννοι, σοφῶν συνέδρια. *Principes ſapientes, ſapientum concilium.* Ptolemæi Philadelphi, Ægypti Regis in hoc genere inſtitutum aliis quibusvis præferri ſolet: qui publicum illud ac ſplendidum in oppido Alexandriâ multorum monumentis condecoratum Muſéum erexit, in quo non juvenes modò, ſed & viros adultos regiâ liberalitate aluit, eoſque potiſſimùm, quorum ope poſtea in convertendis libris ſacris è linguâ Hebræâ in Græcam uſus fuit: ibidemque toto Orbe celeberrimam, atque infinitâ librorum mole refertiſſimam (continebat enim quadraginta librorum millia) Bibliothecam inſtituit, quæ non ita multò poſt Ægypto à Romanis in Provinciæ formam redactâ conflagravit. Non minore tamen liberalitate doctos viros ibidem aluerunt cæteri Romani Imperatores, Auguſtus, Tiberius, Claudius, qui de ſuo quoque nomine aliud addidit Collegium *Claudianum*: ubi quotannis diebus ſtatutis velut in Auditorio recitandos curavit Græcanicarum hiſtoriarum Commentarios ſuos.

Dies me deficeret, Auditores, ſi coner enumerare omnes ab omni ævo viros Principes, quâ Ethnicos, quâ Chriſtianos, queis literæ, quæ ab humanitate, ſcientiâ, prudentiâ, juſtitiâ, religione denique atque pietate nomen acceperunt, tam arctè cordi fuerunt, ut nullis ſumtibus in iiſdem præclarè ſuſtentandis, atque liberaliter ornandis pepercerint. Nimirùm uſu & experientiâ ipſâ ſatis ſuperque edocti fuerunt nihil unquam à Deo præſtantius homini conceſſum eſſe, quàm doctrinam, quâ ſolâ differt à brutis animantibus: quod olim Cleanthes fertur dixiſſe, homines imperitos ſolâ formâ differre à beſtiis. Unde Mitylenenſes deſerti à ſuis ſociis nullam pœnam imponere ſe illis graviorem poſſe arbitrati ſunt, quàm

*Ælian. Var. lib. 5. cap. 7.*

quàm ſi liberos eorum non docerent literas, aut liberales artes. • Quid aliud factitaſſe legimus impuriſſimum illum Apoſtatam Iulianum? qui cum Chriſtianos in Ethnicis diſciplinis inſtitutos plurimùm ſuperſtitioni Gentilium officere cerneret, publico edicto cavit ne pueri Chriſtianorum ullo Philoſophiæ genere ampliùs erudirentur: hac ratione ſperans fore, ut illiterati atque idiotæ manerent: tantóque proclivius ad Idololatriam gentilium flecterentur. Idem peſtileus conſilium ſequutus Habdallis Mahumedanus Syriæ tyrannus ſub Arſimaro, qui Chriſtianos omnes ſub ſuo principatu degentes literas diſcere prohibuit. Multò rectius ſapiunt hodierni Turcici Impp. qui in Aulâ ſuâ publicum inſtituerunt Gymnaſium, in quo pueri inprimis nobiles primis informantur rudimentis linguæ vernaculæ: dehinc in Æthiopicâ & Perſicâ linguâ varios audiunt authores de rebus abſtruſis & abditis in naturâ. Quin & in linguâ ipsâ Latinâ jugiter exerceri ajunt, atque in eam præparari ſpem, ut olim externis legationibus obeundis apti ſint futuri. Illis ipſis fama eſt præfici Eunuchum, qui moribus imprimis regundis præſit, magno ſcilicet propoſito præmio, ſi uſque eò deducat ſuos adoleſcentes, ut in Aulam adſciſci, atque ad res agendas palàm adhiberi queant. Prudenter omninò & hi, & omnes alii videntur facere, cummaximè autem parentes illi, qui à teneris quaſi unguiculis filios ſuos meliori inſtitutioni erudiendos tradunt, dum vireſcens eſt ætas, diſciplinis hauriendis apta & capax, neque vero turpi otio ſuos liberos torpeſcere ſinunt, quoad graves eos urgeant anni, quibus poſtea Reip. prorſùs reddantur inutiles. Quod olim Lacedæmonium quendam Xenocrati, quem ætate jam confectum eloquentiæ operam videbat dare, objeciſſe legimus. Ecquando, ait, conſilio, re, operâ, Remp. juvabis? Fortaſſis cauſas coram Plutone, aut Rhadamantho perorabis. Scilicet Opſimathæ illi, & ſeriùs literis addiſcendis admiſſi ad omnes artes planè inepti

*Paulus Diacon. lib. 22.*

ſunt, neque umquam ad frugem pervenire poſſunt. Sicut enim Ephimeri Colchici flores, etſi ſuo nitore jucundiſſimo oculos verberant ac feriunt, hyeme impendente florent quidem, ſed interea ſibi ipſis, & aliis ſeminibus certiſſimam ruinam prænunciant: ita illi, quos ſerus reſpexit Apollo ratiò eruditionis ſuæ fructum ad alios promere valent. Quare meâ opinione parentes illi peſſimè de liberis ſuis meteri dici poſſunt, qui omninò ſecuri, quo ætatis tempore filios ſuos naturâ rudes è cœno ignorantiæ eripiant, majorem ſæpe curam agunt, ut Ariſtoteles loquitur, inanimatarum ſuarum poſſeſſionum, quàm filiorum: magis, inquam ſolliciti de calceo quàm pede de divitiis accumulandis, quàm cui eas congerant. Quos falsè eapropter Diogenes exagitavit, dicens, porcum eis chariorem eſſe, quàm filium. Proinde ſapienter admodùm conſtituiſſe ferunt Solonem, ne liberi parentibus ſenio confectis quod cæteroquin ipſa ſuadet natura mutuam præſtarent alimoniam, niſi à primis annis eorundem parentum facultatibus illas ſibi opes ac divitias comparaſſent, quæ ex bellis, naufragiis, incendiis, aliiſque privatis ac publicis calamitatibus incolumes remanerent: & ſolidæ atque integræ ad ſuos poſſeſſores redirent. Quæ verò ſunt illæ opes? Solæ, inquam, illæ, quas Bias ſapiens poſſedit, cùm ubi-ubi verſaretur, ſecum ſe eas portare, diceret. Verè hæ dicendæ ſunt opes, quæ ſolæ permanent in poſſeſſione ſuâ, cum cæteræ omnes fluxæ ſint & caducæ, inſidiis, furtis ac rapinis obnoxiæ. Hoc ipſo nomine æternas me gratias debere lubens meritoque profiteor deſideratiſſimo meo parenti Davidi Parœo, ſub ipſum Palatinatûs excidium his terris non ſolùm mihi, verùm univerſæ Eccleſiæ Chriſti luctuosè ademto, atque in cœleſtem requiem, ne in truces ſcilicet manus & fidiculas Phalaridum, violenter, quod crebrò metuere ſolebat, ingrueret, commodùm tranſlato. Reliqueratis mihi pro ſuarum facultatum modulo opes externas in umbraticâ hac meâ vitâ

haud

haud planè adſpernandas : quæ tamen pleræque omnes velut unâ infauſtâ nocte in rapinam barbarorum Pyrgopolinicum devenerunt : qui me protinùs omnibus bonis ac fortunis denudatum ipſo adeò fundo paterno, amœniſſimo noſtro Pæano, miſerè itidem vaſtato, ejecerunt, atque exulare coëgerunt. Quam quidem afflictionem animo uti decet, imperterrito ac forti tolerantiſſimè ſemper tuli, certò perſuaſus, terrenas haſce opes non eſſe veram hæreditatem, cùm tam citò perierint : quia perire potuerunt. Quæ verò incolumes mihi ſervatæ, eas omnes, tametſi exiguæ ſint, mecum porto : eas ſolas à parentibus relictas juſtum patrimonium jure meritiſſimo appellare poſſum : quando eas nec bella, nec naufragia, nec incendia auferre, aut evertere unquam valebunt. Hæ cum vitâ è vitâ nobiſcum migrant, æternoſque nos Æterno Bono æquiparant. Hoc eſt divinum illud & cœleſte pharmacum, quod Democritum Abderiten adinveniſſe fabulata eſt vetuſtas : quo homines ex agreſtibus politi, ex infelicibus fortunati, è ſtultis ſapientes redduntur, Deoque ipſi ſimiles fiunt. At verò, Auditores, cùm non aliunde quàm è literarum emporiis tales gazæ, talia animæ remedia acquiri, à parentibuſque liberis relinqui poſſint, quis non intelligit, Reges, Principes, alioſque pios Magiſtratus de omni Repub. ac ſingillatim de unoquoque civium præclarè mereri, ſi publica hujuſmodi aperiant literarum Templa, in quibus indomita ac rudis natura ab omni morum feritate ad omnem elegantiam animorum aſſuefieret : ab otio ad labores, à laboribus adunIverſæ Reipub. commoda procuranda deduceretur. Ægyptiis quondam aliiſque Græciæ populis curæ fuiſſe comperimus, qui dum intelligerent vim quandam & operandi facultatem rebus omnibus à Naturâ conceſſam eſſe, nihilque in hac mundi machinâ exiſtere, quod turpi vel ignavâ ceſſatione torperet, ſapienter caverunt, cùm ut ſinguli homines artem aliquam ab

ineunte ætate addiſcerent, tum inertes atque otioſi per totum vitæ ſpatium ignobiles cenſerentur, omniumque ludibrio & criminationi impunè exponerentur. Eodem conſilio Romanos Forti Fortunæ, quam Vacunam, & otiolorum patronam appellabant, nullum in Urbe Templum, ſed trans Tyberim ædificaſſe conſtat: ut Inertiam communem animorum & Reip. peſtem à benè inſtitutæ civitatis finibus procul arcendam declararent. Laudabile profectò inſtitutum, atque omnibus Magiſtratibus meritò amplectendum. Quid enim quæſo diſcriminis poteſt eſſe inter hominem otioſum & mortuum? Quà de cauſa olim Curius Dentatus feſtivè dixit, *malle ſe eſſe, quàm vivere mortuum.* Id ipſum non inſcitè divinus Plato his verbis expreſſit: *Quiſquis animâ & vitâ uti neſcit, huic quieſcit anima: nec ultra melius vivit, quàm ſi vivat apud ſeſe.*

Hujus monetæ hominem deſignat ſapientiſſimus Seneca, fuiſſe Vatium quendam, qui latere quidem ſcivit, vivere autem reverâ neſcivit: eò quòd vero otio uti non poſſet: nec niſi ventri, ſomno, libidini viveret. Unde villæ Vatianæ prætereuntes ſic acclamare ſoliti ſunt: *Vatius hic ſitus eſt.* Atqui hoc illiberale & torpeſcens otium veluti crudeliſſimus ipſius humanitatis tyrannus in ludis literariis omni conatu & labore abigi, in ejus autem locum variæ virtutes teneræ juventuti inſtillari ſolent. Non malè itaque meo judicio Scholæ comparantur cum doliis ad Jovis limen conſtitutis: è quorum altero omnia felicia & optata, ex altero verò varii generis mala & incõmoda hominibus diſtribuuntur. Etenim in Scholâ teneri juvenum animi imbuuntur præcellentiſſimarum virtutum cognitione, ingenuarum artium, ſalutariumque linguarum fundamentis: è contrario autem è ludo nequitiæ & deſidiæ nihil aliud emergit, ni: Ilias quædam malorum, & vitiorum veluti gurges, quo omnia ſana in Repub. abſorbentur. Ingeniosè proinde Stoici confinxerunt olim, omnes virtutes, omnes artes & ſcientias,

Seneca Epiſt. 55 pag. 371.

igna-

ignaviam item, desidiam, & cætera vitia, animalia quædam esse, quorum illa ut mansueta & fœcundissima, omnibusque locis & temporibus, omnibus ætatibus, populis & gentibus opportuna; atque ipso Iasonis vellere multò sint utiliora: hæc verò immani suâ feritate tamquam tigres, aut dracones crudelissimi, omnem solitudinem ac horribilem vastitatem adferant, atque universam societatem civilem depopulentur, funditusque everant.

Satis multa hucusque, Auditores, à me prolata sunt, quæ dignitatem juxtà atque utilitatem publicorum studiorum pervincant: neque quemquam tam ab excelsà literarum gloriâ abhorrere existimo, qui non lubens mecum ingens hoc beneficium ab Illustri prosapià Hanovicà in hanc urbem, immò provinciam integram, immò adeo universam Germaniam nostram, fatalem nunc ruinam minitantem, grato animo agnoscat, perpetuisq; laudibus, efferendum censeat. Enimverò ut summæ laudi ducitur tam egregii operis fundamenta atque initia feliciter jecisse, ita idem absolvi, aut ad posteritatem salutariter propagari posse, neminì profectò debet fieri credibile, nisi illi, penes quos est majorum laudatissimorum insistere vestigiis, pari animi propensione, pari dico liberalitate, atque munificentiâ, pari denique honore prosequantur viros literatos, Religionis, pietatis, virtutisque indefessos propugnatores. Vetus namque sententia est: *Bona artes honore nutriuntur, & conservantur.* Et sanè prudenter vir Consularis Aurelius Symmachus *specimen* dixit *esse florentis Reip. ut disciplinarum professoribus præmia opulenta pendantur.* Nemo quippe vel bellì notus, aut domi clarus exsortem præmij sensit industriam. *Quis virtutem amplectitur ipsam, præmia si tollis?* ait Poeta Satyricus. Qui Respublicas, scholas, & Academias, omnesque adeò artes honestas aliis præsidiis ad laudis fastigium pervenisse arbitrantur, næ illi vehementissimè errant. Athenienses olim coronâ aureâ

*Symm. l. 1. Epist. 79.*

aureâ, & eximiis aliis honoribus multis decoraverunt Zenonem Citiæum, virtutis honestatisque doctorem: quòd ingenuæ florem adolescentiæ in rebus optimis & præstantissimis erudiret. Romanorum admirandam Remp. quibus quæso adminiculis ad eam famæ excellentiam enersisse putabimus? Honorem scilicet virtuti habuerunt: imprimis verò illi, quæ è literis proficiscitur. Cajum Cæsarem omnes liberalium artium doctores, qui Romæ essent, civitate donasse, scribit Tranquillus. Idem Vespasianum Latinis Græcisque Rhetoribus annua centena constituisse memorat, hoc est, ad computum nostrum, bis mille quingentos Philippicos. Plinius author est, Medicis in annuam mercedem data quingena sestertiûm, quæ sunt duodecim millia & quingenti Philippici. Liberalior in Medicum suum Iacobum Cocterium, teste Cominæo, fuit Ludovicus Galliarum Rex qui menstruum illi stipendium numerari jussit decem aureorum millia, sic ut intra quintum mensem acciperet ad quinquaginta quatuor millia. Constantius Princeps sub Augustis Diocletiano & Maximiano Eumenium Rhetorem & doctorem in scholis Augustoduni, magistrum item in Palatii, salarium accipere jussit in sexcentis millibus numûm, qui æquivalent hodie quindecim millibus Philippéis. Miracula me vobis, Auditores, narrare credo: immò mera monstra, si ad nostros mores tam exuberantem veterum benignitatem comparare animus sit. Quid enim? Nonne Poetæ illud scitum hodie obtinet? *Probitas laudatur, & alget.* Si quid à potentioribus expetas hodiè sub dii, continuò illa Stoicorum placita reponere consueverunt: *Solus sapiens dives: Ad Philosophiam etiam sine viatico pervenire licet:* & quæ sunt hujusmodi. Oggerunt iidem divitias multis ad philosophandum obstitisse: paupertatem expeditam esse, securam esse, sui contentam esse, nihil ultrà appetere. Utinam verò & illi tantisper Stoicorum induatur disciplinam, & contenti baculo

Diogenis

Diogenis cum Zenone aquâ & polentâ, fruſtoque hordeacei panis veſcantur, quod patientiæ Philoſophicæ adſueti paupertatem ſibi familiarem reddiderint, eoque ad erogandum egenis multò fiant proniores! Atqui tolerari fortaſſis queant ſordes illæ Euclionicæ in iis, qui ſuâmet ſolertiâ (ita ſomniant ſcilicet) terrâ marique ingentes ſibi acquiſiverunt divitias, queis pro ſuo lubitu & arbitrio utai, buti ſibi fas eſſe opinantur: niſi & publicorum bonorum non unius liberalitate congeſtorum adminiſtratores ſuo eos reditus fine legitimo ſæpenumero defraudarent, atque in alienos uſus converterent. Quod profectò nefas omnium maximum cenſendum eſt, Nemeſi divinæ juxtà atque humanæ obnoxium, Eccleſiis & ſcholis proventus illos propriè dicatos ac conſecratos eſſe, vivorum ac mortuorum juxtà conſentiens eſt teſtimonium. Ad has igitur & illas uſus eorum arctè mancipandus eſt: ne in *Tholoſanum* illi *aurum*, uti proverbio circumfertur, tranſeant: ſic dictum, quòd cùm oppidi Tholoſani templa Q. Cæpio Conſul diripuiſſet, quicumque ex eâ direptione aurum attigerunt cruciatu miſero illicò pericrunt. Neque verò umquam felices rerum ſuarum ſucceſſus vitæque exitus placidos Dionyſius & Iulianus habuerunt; quorum ille cùm in Templo Iovi Olympio aureum amiculum grandi pondere detraxiſſet, eique laneum injeciſſet pallium, iccircò iſtud facere ſeſe dixit, quòd aureum pallium æſtate grave, hyeme frigidum: laneum verò ad omne anni tempus accomodatum eſſet: hic autem cùm reditus Eccleſiaſticos Chriſtianis eripuiſſet, ita hos ſe ad cœlorum regnum expeditos reddere cavillatus eſt, quòd hoc pauperum eſſe Chriſtus Servator noſter affirmaſſet. O ſarcaſmos Stygiâ palude dignos! Multò verò ſpecioſius tenacitati ſuæ (ne quid gravius dicam) ſub nomine parſimoniæ velu aliqui obtendere aſſolent; ſed fruſtra: cũ ignorare mihi videãtur quid verè parſimonia ſit dicenda: quâ ſanctiſſimus morum cenſor Seneca bellè definivit,

Agel. 39.

Seneca l. 2. de Benef. c. 34.

definivit, dicens: *Parſimoniam eſſe ſcientiam vitandi ſumtus ſupervacaneos.* Ubi eos ſumtus in cenſum parſimoniæ venire apertè negat, qui neceſſitati ſerviunt: qui commodis Eccleſiarum & ſcholarum impenduntur, qui denique egeſtati & ſuſtentationi docentium ac diſcentium tribuuntur. Quibus rebus omnibus eos proventus quos Illuſtriſſimorum Heroum pariter & ſubditorum Hanovicorum benigna liberalitas novo huic Gymnaſio munificentiſſimè conceſſit, unicè eſſe deſtinatos, nemo utique ignorare poteſt, cui ſaltem nota eſt formula Fundationis (quam hoc volumine conceptam in manu teneo) ab Illuſtri Heroe Domino Philippo-Ludovico clariſſimæ memoriæ Comite palam erectæ: in quâ inſuper ditum Væ! illis manibus incumbit, quæ aliorſum ſacros reditus ſcholæ iniquè ſubvertere, aut in alienos uſus convertere volupe habebunt.

Sed vela orationis meæ, ne veſtrâ, Auditores, in audiendo patientiâ abuti videar, tandem contrahenda ſunt. Quocircà nunc ad vos, optimæ ſpei adoleſcentes, diſcipuli chariſſimi, quorum causâ & commodo hic præſens à nobis inſtitutus eſt congreſſus, ſeſe mea paulò poſt convertet oratio.

## *MVSICA.*

QUemadmodum igitur, Auditores, inter navigantes, qui faces turrium obſervant, ij maximè ſalvi evadunt, portuſque inveniunt: ita qui ſecundum legem vivunt, tutiſſimè per vitam tranſeunt, commodamque ſedem nanciſcuntur. Legibus enim ſpretis, inquit ſapientiſſimus Plato, οὐκ ἔστι σωτηρίας μηχανή· *non eſt ſpes ulla ſalutis.*

Univerſa

Univerſa namque vita noſtra humana vel gubernatur naturâ, vel legibus. Naturam ſi conſideremus, qualis à protoplaſtis parentibus ad nos eſt derivata, dux eſt incertiſſimus, inducens nos in varia errorum præcipitia. Longè certiorem nunc ad rectæ virtutis adyta viam nobis commonſtrant leges, quæ ſunt inſtar numismatis, ut olim Solon Athenienſium legiſlator prudentiſſimus judicavit, quo publici civitatis alicuius contractus conſervari ſolent: quoque violato, omnem vitæ humanæ conſociationem funditùs interire neceſſum eſt: adeò quidem, ut inter vitam ferarum & hominum vix quicquam intereſſe queat. Quare rectè à majoribus noſtris ſic proviſum atque conſtitutum eſt, ut omnis Reſp. certis quibuſdam legibus atque ſtatutis regeretur, quæ, ut Diotogenes apud Stobæum pronunciat, non in cellulis incluſæ delitescerent, ſed in animis ac mentibus hominum verſarentur. Non igitur abs re nos facturos arbitramur, ſi ſub inſtauratum hoc auſpicium politiæ noſtræ Muſivæ ſtatuta & leges, quæ occultæ aliquandiu, atque intra parietes noſtros domi incluſæ fuiſſe videri poſſunt, hodierno die in conſpectum veſtrum veluti novum Palladium producerentur, eâ ſcilicet fini, ut literata ac renaſcens noſtra juventus ſæpenumero à recto devia ceu Pharon aliquam haberet, juxtà quam & vitam & ſtudia ſua tutò poſſet inſtituere. Ergò igitur, ut intelligatis, quid à vobis diſcipulis Illuſtris hujus Gymnaſii Statuta requirant, quemadmodùm ſcilicet illa Anno 1624. a. d. 10. Martii à venerabili Conſiſtorio approbata, confirmata, mihique Scholæ Rectori ſub ſigillo Conſiſtorii contradita fuerunt: pro quibus etiam in ſcholâ conſervandis atque tuendis ego ſacramentum dixi, attentis auribus utrâque linguâ tenorem ſingularum legum nunc jam percipietis.

## LEGVM RECITATIO DE OFFICIO DISCIPVLORVM.

AUdiviſtis, Adoleſcentes optimæ ſpei, quid à vobis leges Scholę noſtrę eſſẽagitent; quæ quidem non debent eſſe ſicut telæ quædam aranearum, quas temerario auſu liceat perrumpere: quin potius veluti ſacram tabulam illas intuebimini, juxta quam omnes veſtros greſſus ac mores componetis: quibuſque omne debitum obſequium ultrò præſtabitis.

At verò quia ea animorum veſtrorum, atque ætatis eſt lubricitas atque inconſtantia, ut cuſtode remoto immemores ſæpè abripiamini ad ea, que in prælectis hiſce legibus vobis vel præcepta vel interdicta ſunt, iccirco Illuſtriſſima Princeps ac Domina, Dn. Sybilla Chriſtina, Duciſſa Anhaltina, Comitiſſa Aſcania, & Hanovica, Domina noſtra clementiſſima, pro innatâ ac maternâ ſuâ ſollicitudine atque indulgentiâ erga redivivum hoc Seminarium Eccleſiæ & Reipublicæ certos Νομοφύλακας & cuſtodes ſalutarium legum juventuti ſtudioſæ iterùm præfecit, qui vobis veluti ſtatuæ quædam Mercuriales eſſe quirent: quique bonos in vero virtutis tramite incedentes ad ipſa Honoris templa deducerent, malos autem pœnis atque animadverſionibus à vitiorum gurgite ſeverè abſterrerent. Nimirum duabus quaſi columnis ac fulcris nitebatur ædificium hoc Muſarum, quod omnimodis propemodùm fuerat collapſum. Deficiebat grex diſcentium, è cauſis ſuprà commemoratis: orbus quoque erat puſillus ille ſuperſtes chorus magiſtris & ductoribus ſuis. Magnum profectò

fectò vulnus Muſivo huic corpori inflictum! Vtrumque tamen benedicente divinâ virtute feliciter coaleſcet: remediis ſalutariter utrumque præſtitutis. Illicia gregis recolligendi ac conſervandi erunt θρεπτήρια atque alimenta, quibus egeni, & illi, queis eſt res anguſta domi, vitam ſuam commodius poterunt tolerare. Directores & doctores animorum veſtrorum eos vobis clementiſſima noſtra Nutritia præficiendos curavit, qui & doctrinâ & virtutis laude commendatiſſimos ſeſe præbuerunt, quique me in hoc Muſarum ſtadiodromo ſatiſcentem ſedulitate ſuâ ſtrenuè ſublevarent. Cum enim ætatis ſenectæ incommoda apud me eadem, *dum melior vires ſanguis dabat*, haud ſemper eſſe queat laborum concatenata perpetuitas, & nunc fermè incipiam eſſe, quod Græci dicere ſolent *βοῦς ἐπὶ φάτνην Bos ad præſepe*, qui tamen *laſſus*, ut alio veteri adagio dici ſolet, ſæpiculè *fortius figit pedem*, commodùm adſcitus mihi fuit fidus laborum παραίτης ac ſocius, Reverendus ac doctiſſimus vir Dn. *Fridericus Schlemmerus*, Scholæ hujus Contector, cui ante ſemeſtre de voluntate ac juſſu Superiorum ſolemniter diſcipulos noſtros commendavi ac tradidi. Nunc verò, ut prolixè ſuperiùs oſtendimus, quoniam parietinæ hujus ſcholæ ad ruinam vergentes iterùm reparandæ, & ſingulæ diſcentium claſſes ad priſtinum numerum atque ordinem redigendæ ſunt, duo inſuper alii viri pietate & doctrinâ præſtantes in penultimam Curiam nuperrimè de mandato Superiorum à nobis introducti atque tirunculis primæ literaturæ (quam ſic appellat Seneca) propoſiti fuerunt. Ornatiſſimus, inquam, ac doctiſſimus vir Dn. *Ioh. Henricus Cnopius*, qui antehac fluctibus bellicis in Palatinatu nonnihil compoſitis in patriâ Hemſenhemio ad Stratâ montanâ operâ ſuam & Eccleſiæ & Scholæ fideliter navaverat, ac poſtmodùm à Superioribus Benhemiani ludi moderator deſignatus quidē, ſed ob Bellonæ intēperiē in exiliū denuò abactus fuit: donec Deo ita

Seneca Epiſt. 88. pag 516.

faciente à clemẽtissimo nostro Magistratu hujus scholæ Collega, ac nominatim, prout nunc scholæ ratio ferebat, præceptor secundæ Classis constitutus est. In eadem Classe secundâ, rebus omnibus ita postulantibus, Illustrissima Domina nostra mutuas quoque operas aliquandiu præstare voluit Reverendum & doctissimum virum Dn. *Ioh. Hartmannum Palthenium* Fridbergensem: cui præter ingentem hanc clementiam Magistratus nostri incredibilis alia à supremo Numine obtigit gratia, quâ ab tetro fermento Eutychiano Τῆς Πανταχοσίας & Capernaitico τῆς Κρεωφαγίας errore, quo diu irretitus fuit, in doctrinâ Religionis de personâ Christi, & sacramento Eucharistiæ divinitùs liberatus est, ac Dei beneficio veritatem cœlestem, ab ipso Servatore nobis patefactam, ab Evangelistis & Apostolis propagatam, tandem agnovit, palamque deinceps pro mensurâ gratiæ ac doni Iesu Christi in scholis & Ecclesiis nostris profitebitur. Quod exemplum Palthenii nostri dum commemoro, oppidò mihi in mentem veniunt duo viri celeberrimi, amici mei, dum viverent observandi, Christophorus Pelargus, sacræ Theologiæ in Academiâ Marchicâ Professor, & Christophorus Donauerus, Ecclesiæ Ratisbonensis Pastor moderatissimus: qui ambo iisdem erroribus Vbiquetariis correpti, post placidas amicorum reprehensiones ad sanam mentem redierunt, & Catholicam Orthodoxam fidem cum æternâ nominis sui laude citra levitatis criminationem palam professi sunt. *Non* enim *est levitas* inquit Seneca, *à cognito & damnato errore discedere: & ingenuè fatendum est:* Aliud putavi: decepitus sum. *Hæc verò superbæ stultitiæ perseverantia est.* Quod semel dixi, quod semel credidi, qualecumque est, fixum, ratumque sit. *Non est turpe cum re mutare consilium.*

Senec. l. 4. de Benef. c. 38.

Deus Opt. Max. in agnitâ hac orthodoxa & reformatâ doctrinâ, mi Dn. Paltheni, te magis ac magis confirmet, suamque gratiam in te adaugeat, ut in Ecclesiis

&

& ſcholis noſtris poſſis eſſe ſalutare vas ad Dei gloriam, & tuam ſalutem !

Prædictos igitur novos Præceptores, quemadmodùm pronuper à ſuperioribus in Claſſem ſecundam ſcholæ introducere, & diſcipulis ejuſdem commendare juſſus fui : ita nunc quoque eoſdem univerſo huic cœtui ſcholaſtico præſentes iſto, hac lege, ut illos tamquam legitimè vocatos Collegas, & animorum veſtrorum parentes diligatis, ametis, honoretis : & quamvis verbo Dei ac legibus noſtris conſentaneam morigerationem præſtetis : adeò quidem : ut ſine ullo murmure eis obſequamini, ſalutaria illorum monita diligenter imbibatis, omni modeſtiâ & promtitudine illis vos ſubiicitis, certò perſuaſi, niſi id promtè & alacriter feceritis, vindicem vos acerrimum reperturos in cœlis, neque objurgationes aut pœnas noſtras in tuendâ ipſorum authoritate, ſi ſecus agatis, evitaturos. Vos verò, honoratiſſimi Dnn. Collegæ, non minus quoque officii veſtri commonefacio, exhortans vos ad tolerantiam laboris, quem omninò ſuſcipietis graviſſimum & moleſtiſſimum : de quo etſi apud vulgum levis exiſtimatio eſſe ſolet, cogitabitis nihilominus, vos Deo rem gratiſſimam facturos, exemplo plurimorum ſummorum virorum, adeoq; ipſius Salvatoris noſtri Ieſu Chriſti, qui puerulos ad ſe vocavit, atque inſtituit, illiſque regnum cœlorum attribuit.

Ne verò pertædeat vos prima rudimenta pueris tradere, & circà minutias iſtas faſtidioſè verſari. Aditum ſic patefacietis ad ipſa virtutum reliquarum adyta. Ut enim in ædibus veſtibula ſunt ante fores, in oppidis proburbia, per quæ in ipſa itur : ſic doctrinæ veræ præjacent prima ac levi-denſia iſta elementa, per quæ ad reliquas liberales artes perveniri poteſt. Non minus itaq; ſedulitatis ac fidelitatis collocabitis in dejecto ac humili iſto labore, quàm in arduo alio opere ij deſudant, qui altioribus ſtudiis præſunt. *Vir fidelis multiplicabit bene-*

Philo Iud. de proſſu quær. erud. p. 275.

Prov. 28. 20.

*dictiones*

## LEGVM RECITATIO DE OFFICIO DISCIPVLORVM.

AUdiviſtis, Adoleſcentes optimæ ſpei, quid à vobis leges Scholę noſtrę eſſlagitent; quæ quidem non debent eſſe ſicut telæ quædam aranearum, quas temerario auſu liceat perrumpere: quin potius veluti ſacram tabulam illas intuebimini, juxta quam omnes veſtros greſſus ac mores componetis: quibuſque omne debitum obſequium ultrò præſtabitis.

At verò quia ea animorum veſtrorum, atque ætatis eſt lubricitas atque inconſtantia, ut cuſtode remoto immemores ſæpè abripiamini ad ea, quę in prælectis hiſce legibus vobis vel præcepta vel interdicta ſunt, iccirco Illuſtriſſima Princeps ac Domina, Dn. Sybilla Chriſtina, Duciſſa Anhaltina, Comitiſſa Aſcania, & Hanovica, Domina noſtra clementiſſima, pro innatâ ac maternâ ſuâ ſollicitudine atque indulgentiâ erga redivivum hoc Seminarium Eccleſiæ & Reipublicæ certos Νομοφύλακας & cuſtodes ſalutarium legum juventuti ſtudioſæ iterùm præfecit, qui vobis veluti ſtatuæ quædam Mercuriales eſſe quirent: quique bonos in vero virtutis tramite incedentes ad ipſa Honoris templa deducerent, malos autem pœnis atque animadverſionibus à vitiorum gurgite ſeverè abſterrerent. Nimirum duabus quaſi columnis ac fulcris nitebatur ædificium hoc Muſarum, quod omnimodis propemodùm fuerat collapſum. Deficiebat grex diſcentium, è cauſis ſuprà commemoratis: orbus quoque erat puſillus ille ſuperſtes chorus magiſtris & ductoribus ſuis. Magnum profectò

fectò vulnus Muſivo huic corpori inflictum ! Vtrumque tamen benedicente divinâ virtute feliciter coaleſcet: remediis ſalutariter utrumque præſtitutis. Illicia gregis recolligendi ac conſervandi erunt βρεττήρια atque alimenta, quibus egeni, & illi, queis eſt res anguſta domi, vitam ſuam commodius poterunt tolerare, Duſtores & doctores animorum veſtrorum eos vobis clementiſſima noſtra Nutritia præficiendos curavit, qui & doctrinâ & virtutis laude commendatiſſimos ſeſe præbuerunt, quique me in hoc Muſarum ſtadiodromo ſatiſcentem ſedulitate ſuâ ſtrenuè ſublevarent. Cum enim ætatis ſenectæ incommoda apud me eadem, *dum melior vires ſanguis dabat*, haud ſemper eſſe queat laborum concatenata perpetuitas, & nunc fermè incipiam eſſe, quod Græci dicere ſolent βοῦς ἐπὶ φάτνην *Bos ad præſepe*, qui tamen *laſſus*, ut alio veteri adagio dici ſolet, ſæpiculè *fortius figit pedem*, commodùm adſcitus mihi fuit fidus laborum παραμύθιος ac ſocienus, Reverendus ac doctiſſimus vir Dn. *Fridericus Schlemmerus*, Scholæ hujus Conrector, cui ante ſemeſtre de voluntate ac juſſu Superiorum ſolemniter diſcipulos noſtros commendavi ac tradidi. Nunc verò, ut prolixè ſuperiùs oſtendimus, quoniam parietinæ hujus ſcholæ ad ruinam vergentes iterùm reparandæ, & ſingulæ diſcentium claſſes ad priſtinum numerum atque ordinem redigendæ ſunt, duo inſuper alii viri pietate & doctrinâ præſtantes in penultimam Curiam nuperrimè de mandato Superiorum à nobis introducti atque tirunculis primæ literaturæ (quam ſic appellat Seneca) propoſiti fuerunt. Ornatiſſimus, inquam, ac doctiſſimus vir Dn. *Ioh. Henricus Cnopius*, qui antehac fluctibus bellicis in Palatinatu nonnihil compoſitis in patriâ Hemſenhemio ad Stratâ montanâ operâ ſuam & Eccleſiæ & Scholæ fideliter navaverat, ac poſtmodùm à Superioribus Benſhemiani ludi moderator deſignatus quidē, ſed ob Bellonæ intēperiē in exiliū denuò abactus fuit: donec Deo ita

Seneca Epiſt. 88. pag. 516.

ſaciente à clemẽtiſſimo noſtro Magiſtratu hujus ſcholæ Collega, ac nominatim, prout nunc ſcholæ ratio ferebat, præceptor ſecundæ Claſſis conſtitutus eſt. In eadem Claſſe ſecundâ, rebus omnibus ita poſtulantibus, Illuſtriſſima Domina noſtra mutuas quoque operas aliquandiu præſtare voluit Reverendum & doctiſſimum virum Dn. *Ioh. Hartmannum Palthenium* Fridbergenſem: cui præter ingentem hanc clementiam Magiſtratus noſtri incredibilis alia à ſupremo Numine obtigit gratia, quâ ab tetro fermento Eutychiano Τῆς Πανταχοσίας & Capernaitico τῆς Κρεωφαγίας errore, quo diu irretitus fuit, in doctrinâ Religionis de perſonâ Chriſti, & ſacramento Euchariſtiæ divinitùs liberatus eſt, ac Dei beneficio veritatem cœleſtem, ab ipſo Servatore nobis patefactam, ab Evangeliſtis & Apoſtolis propagatam, tandem agnovit, palamque deinceps pro menſurâ gratiæ ac doni Ieſu Chriſti in ſcholis & Eccleſiis noſtris profitebitur. Quod exemplum Palthenii noſtri dum commemoro, oppidò mihi in mentem veniunt duo viri celeberrimi, amici mei, dum viverent obſervandi, Chriſtophorus Pelargus, ſacræ Theologiæ in Academiâ Marchicâ Profeſſor, & Chriſtophorus Donauerus, Eccleſiæ Ratisbonenſis Paſtor moderatiſſimus: qui ambo iiſdem erroribus Vbiquetariis correpti, poſt placidas amicorum reprehenſiones ad ſanam mentem redierunt, & Catholicam Orthodoxam fidem cum æternâ nominis ſui laude citra levitatis criminationem palam profeſſi ſunt. *Non* enim *eſt levitas* inquit Seneca, *à cognito & damnato errore diſcedere: & ingenuè fatendum eſt:* Aliud putavi: deceptus ſum. *Hæc verò ſuperbæ ſtultitiæ perſeverantia eſt.* Quod ſemel dixi, quod ſemel credidi, qualecumque eſt, fixum, ratumque ſit. *Non eſt turpe cum re mutare conſilium.*

Senec. l. 4. de Benef. c. 38.

Deus Opt. Max. in agnitâ hac orthodoxa & reformatâ doctrinâ, mi Dn. Paltheni, te magis ac magis confirmet, ſuamque gratiam in te adaugeat, ut in Eccleſiis

&

& ſcholis noſtris poſſis eſſe ſalutare vas ad Dei gloriam, & tuam ſalutem !

Prædictos igitur novos Præceptores, quemadmodùm pronuper à ſuperioribus in Claſſem ſecundam ſcholæ introducere, & diſcipulis ejuſdem commendare juſſus fui : ita nunc quoque eoſdem univerſo huic cœtui ſcholaſtico præſentes iſto, hac lege, ut illos tamquam legitimè vocatos Collegas, & animorum veſtrorum parentes diligatis, ametis, honoretis : & quamvis verbo Dei ac legibus noſtris conſentaneam morigerationem præſtetis : adeò quidem : ut ſine ullo murmure eis obſequamini, ſalutaria illorum monita diligenter imbibatis, omni modeſtiâ & promtitudine illis vos ſubiicitis, certò perſuaſi, niſi id promtè & alacriter feceritis, vindicem vos acerrimum reperturos in cœlis, neque objurgationes aut pœnas noſtras in tuendâ ipſorum authoritate, ſi ſecus agatis, evitaturos. Vos verò, honoratiſſimi Dnn. Collegæ, non minus quoque officii veſtri commonefacio, exhortans vos ad tolerantiam laboris, quem omninò ſuſcipietis graviſſimum & moleſtiſſimum : de quo etſi apud vulgum levis exiſtimatio eſſe ſolet, cogitabitis nihilominus, vos Deo rem gratiſſimam facturos, exemplo plurimorum ſummorum virorum, adeoq; ipſius Salvatoris noſtri Ieſu Chriſti, qui puerulos ad ſe vocavit, atque inſtituit, illiſque regnum cœlorum attribuit.

Ne verò pertædeat vos prima rudimenta pueris tradere, & circà minutias iſtas faſtidioſè verſari. Aditum ſic patefacietis ad ipſa virtutum reliquarum adyta. Vt enim in ædibus veſtibula ſunt ante fores, in oppidis proburbia, per quæ in ipſâ itur : ſic doctrinæ veræ præjacent prima ac levi-denſia iſta elementa, per quæ ad reliquas liberales artes perveniri poteſt. Non minus itaq; ſedulitatis ac fidelitatis collocabitis in dejecto ac humili iſto labore, quàm in arduo alio opere ij deſudant, qui altioribus ſtudiis præſunt. *Vir fidelis multiplicabit benedictiones.* Philo Iud. de ὁ τὸν ἀσφαλῆ quær. erud. p. 275. Prov. 28. 20.

*distiones*, inquit ſapiens. *Maledictus* verò *omnis, qui fa-*
Ierem. 48. 10. *cit opus Iehova fraudulenter*, ait Propheta Ieremias. Poſt fidelem iſtam inſtitutionem vobis quoque circumſpectam commendo prudentiam in gubernandâ tenelli pube, vobis commiſſâ: in quâ quidem alterâ parte officii veſtri gravis, itē vobis alea ſubeunda erit: atque adeò quidem gravis, ut ex ſolius diſciplinæ tædio permulti a Scholarum contuberniis ſæpenumerò prorſus
Strob. Serm. 43. abſtinuerint. Chryſippus olim interrogatus, cur abhorreret à Republicâ, reſpondit. Quia ſi quis malè vixerit, diſplicebit Diis; ſi benè, civibus. Similis quin veſtra eſſe queat ratiocinatio, ego qui idem Siſyphi ſaxum tot annis volutavi, nullus profectò dubitare poſſum: quippe qui norim ac reapſe expertus ſim, ſicuti mulieres, teſte Syneſio, ita & pueros authore Xenophonte in proœmio Cyripædiæ eſſe πρᾶγμα δυσπαραγώγητον, hoc eſt, rem prorſùs intractabilem: quin immò omnium aliorum animantium intractabiliſſimum animal. Univerſa namque alia animalia & facilius reguntur, & libentius parent, quàm homo, præſertim annis ephebiis. Neque enim iſta ſuis rebellant paſtoribus, aut dominis: non illos incurſant cornibus, non mordent, non calcibus feriunt, nedum trucidant, ſed in peregrinos atque ignotos potiùs ſuâ ſi irritentur, utuntur feritate. At homo, ſervidâ imprimis ætate, dono rationis inſtructus, cùm ſponte quidem ſuâ obtemperare moderatori deberet, adverſus neminem tamen inſurgit citius, quàm in eum à quo ſapientiſſimè ac fideliſſimè gubernatur. Ac hujuſmodi contumaciæ ſpecimen illi, qui regundæ juventuti præficiuntur, ſæpiculè experiri neceſſum habent. Mittuntur enim in ſcholas diſſimillimorum parentum liberi, diverſis ac mirificis interdum ingeniis prediti, diſpari cultu educati: qui tamen omnes ad unam ac ſimplicem normam ingenuæ doctrinæ ac diſciplinæ ſunt conformandi. In quo quidem certè requiritur attentio accurata, & judicium ſagax, ut ingeniorum dignoſcantur

canur diver tates & ratione modoque congruente unumquodq; tractetur: eoque videndum, inquit Tullius quò sua quemque natura maximè ferre videatur: ut hac ratione ad cujusque naturam institutio doctoris accommodetur. Cujus rei vel maximè insigne illud exemplum quod dicebat. Isocrates, doctor singularis se calcaribus in Ephoro, contra autem in Theopompo frenis uti solere. Ob hanc naturarum dissimilitudinem Diogenes, improbatę quidem sectæ, at sapientiæ probatissimæ Philosophus, perdifficilem artem judicavit fructuosè regere juventatem. Itaque cùm ab Æginetis aliquando captus interq; mancipia vænum expositus esset, sciscitante præcone, ecquonam titulo emptoribus commendari vellet. Dic, inquit, siquis velit mercari hominem, qui sciat imperare liberis. Intelligitis, Domini Collegæ, magisterium in liberos artem esse haud vulgarem: ob extremorum scilicet præcipitia. Vel enim nimia, ac blanda præceptorum indulgentiâ facile corrumpi possunt liberi: vel, quod haud rarò accidere solet, Orbilianâ & Laconicâ severitate an austeritate offendi magis quàm emendari consueverunt. Hoc vel magnus ille librorum helluo Erasmus Roterodamus, suo comprobavit exemplo: qui suo se Magistro præter cæteros mirificè gratum fuisse scribit, atque dilectum: verùm cum præceptor, nescio quâ abductus libidine, experiri cuperet, quàm esset Erasmus disciplinæ; severioris, virgarumque patiens, crimen quoddam quasi commissum ab Erasmo confixit: illiusque causâ in eum duriori, animadvertit supplicio. Istâ insolenti adeò ac præposterâ castigatione omnem sibi literarum amorem penitus excussum testatur: adeoq; fractum puerilem animum; ut parum abfuerit, quin dolore contabesceret. Certè istum moerorem consequutam quartanam Magister alioquin nec stupidus, nec malus ipso Erasmo teste, postquam id serò tandem sensit, suum apud amicos errorem fassus fuit. Illud inquiens, ingenium pænè

De Orat. l. 3 c. 9. sub finem.

perdideram, priuſquam noſſem. Quid multa? Noſtis, optimi viri, virtutem omnem ſitam eſſe in medio: quod ubi tenueritis, tutiſſimi ibitis. Tenebitis autem, ſi competenti caſtigatione delinquentes, & non obedientes corrigatis vel verbis, vel fuſtibus, ſive ferulis: quod Imperator Iuſtinianus publicè ſanxit in legibus. Omnino autem, inquit Ariſtoteles in calce libri tertii Moralium, δεῖ τὸ παῖδα κατὰ τὸ πρόσταγμα τοῦ παιδαγωγοῦ ζῆν: *Oportet puerum juxta præſcriptum magiſtri vivere.* Id ni faxit, κολάζειν δεῖ τὸ ἐπιθυμοῦν πονηρόν: *caſtigandum & coercendum eſt, quod turpia concupiſcit.* Idem præcepit ſapientiſſimus Salomon, dicens in Proverbio: *Stultitia occupat cor pueri: ſed virga expellit eam.* Unde quoq; laudatiſſimus Polonorum Rex Caſimirus Tertius dicere eſt ſolitus, nullius ſe vocem audire ſuavius, quàm ejulantis, & à moderatore cæſi filii ſui.

Cod. l. 7. tit. 24. leg. 1. ſub fine. ff. l. 1 tit. 16 l. 2. 9. § Potent de plano.

Prov. 22. 15.

Quæ cùm ita ſint (ut tandem terminetur noſtra oratio) Optimæ ſpei adoleſcentes, nunc in manu habetis expromtam ac capillatam occaſionem vos ac veſtra ſtudia ad optatam exſpectationem promovendi: cui quidem occaſioni ſi ſe tempus ſubduxerit, numquam ædepol quadrigis albis indipiſcet poſtea: uti Plautinus loquitur ſervus. Eam arripite obviis ulnis, quoad licet, ac datur: ne ſi illa ſemel fuerit prætermiſſa, ſerò nimis deinde expetatis, ſeròque deploretis animi veſtri væcordiam. Miſerum namque eſt opus, ait alius apud eundem Comicum adoleſcens, igitur demùm fodere puteum, quando ſitis fauces tenet. Veſtra nunc ætas juvenilis, quod olim quoque agnovit Pericles, inſtar veris & germinum ſpem ac meſſem futuram Reip. continet, atque inprimis Eccleſiæ Chriſtianæ, quæ hac tempeſtate non ab uno concutitur Aeolo. Hæc olim deſiderat veſtram opem, quâ relevetur in extremis conſtituta anguſtiis: huic adoleſcite, huic creſcite: in hanc omnes olim fructus, quos præſens Gymnaſium vobis liberaliter præſtabit, reſundite; atque ita perpetuò ingentia hæc benignitiſſimorum

Nutri-

Nutritiorum erga patriam, erga unumquemque veſtrum beneficia gratis animis agnoſcite: Aeterno Patri in precibus veſtris ſupplices facti, ut Illuſtriſſimam Principem Anhaltinam, ac Comitiſſam Aſcaniam & Hanovicam, Dominam noſtram clementiſſimam cum Illuſtri ac Generoſo Filio Hęrede, tamquàm pupillam oculi ſui diu ſoſpitem, atque incolumen conſervet, ad Eccleſiæ & Reip. adeoq; renaſcentis hujus Gymnaſii ædificationem atque incrementum.

Ad extremum, cùm inter funeſtas acies armatæ manus in fœdus tandem porrigi ſoleant, ô Deus, unice reſtaurator pacis, reſtitue nobis diu fugitivam pacem. Secus enim non Germania ſolùm, ſed totus Orbis periit, niſi iram finiet miſericordia tua. Tu pacem promiſiſti omnibus, qui nomen tuum profitentur, & ſervant præcepta tua. Ergò ſerva nos etiam in timore tuo, ut in pace vivamus, & non terreamur. Cura ut pax annuncietur populo tuo, & quies prædicetur afflictæ Germaniæ. Duc nos ex timore ad ſervitutem, ex triſtitiâ ad lętitiam, ex bello ad pacem. Exaudi nos, ô Deus, propter unicũ authorem, principem & inſtauratorem pacis, Ieſum Chriſtum, filium tuum dilectum. Cui tecum, & cum ſpiritu ſancto, Deo uni, & trino, ſit laus & honor in omnia ſæcula. Amen.

## *MVSICA.*

VObis denique, Illuſtres, & Generoſi Comites Domini mei clementiſſimi: Nobiliſſimi item, Ampliſſimi Domini Conſiliarii Mœcenates colendiſſimi: fortiſſime Dn. Tribune, Rever. Clariſ. Doctiſ. viri. Doctores

& paſtores : Vobis, inquam, omnibus, ac ſingulis, eâ quâ par eſt reverentiâ & ſubmiſſione, immortales ago gratias, quòd ſepoſitis atque inſuperhabitis graviorbus veſtris curis, ac negotiis, me ſeniliter, hoc eſt, bis pueriliter, in umbraticâ hac palæſtrâ balbutientem, tam patienter, tam benevolè, tamque attentè audire ſuſtinuiſtis. Oro etiam vos, ô patroni ter decumani, ut eandem hanc veſtram gratiam & benevolentiam erga Illuſtre & renaſcens Gymnaſium Hanovicum, ergà ejus Magiſtros & alumnos Muſarum, deinceps quoque conſtanter perſeveretis. Me quod attinet, polliceor ſanctà fide me omne id tempus vitæ, quod mihi reliquum dabit Creator & ſervator meus, literatæ juventuti erudiendæ jugiter tributurum : adeo ut citius vivendo, quàm laborando laſſus ſim futurus, exemplo Turannii illius apud Annæum Senecam exactæ diligentiæ ſenis, qui poſt annum nonageſimum, cùm vocationem procurationis à C. Cæſare ultrò accepiſſet, componi ſe in lecto, & velut exanimem à circumſtante familiâ plangi juſſit. Et lugebat domus otium domini ſenis, nec finivit ante triſtitiam, quam labor illi ſuus reſtitutus eſſet. Eundem mihi quoque animum eſſe, apud vos nunc, Auditores, conteſtor : cui ſcilicet ſenectus mea nullo alio nomine gravis eſt futura, quàm quòd ob imbecillitatem me aliquando ſeponet, ac ſepeliet. Idque ut ad arbitrium cœleſtis Patris per dominum noſtrum Ieſum Chriſtum brevi fiat, toto pectore exopto. Veni igitur Domine Ieſu! Veni cito! *MVSICA.*

Seneca de brev. vitæ cap. 20.

EPIGRAMMA

EPIGRAMMA

*Ad Clariſſimum Virum*

D. PHILIPPVM PAREVM

INSTAURATI GYMNASII

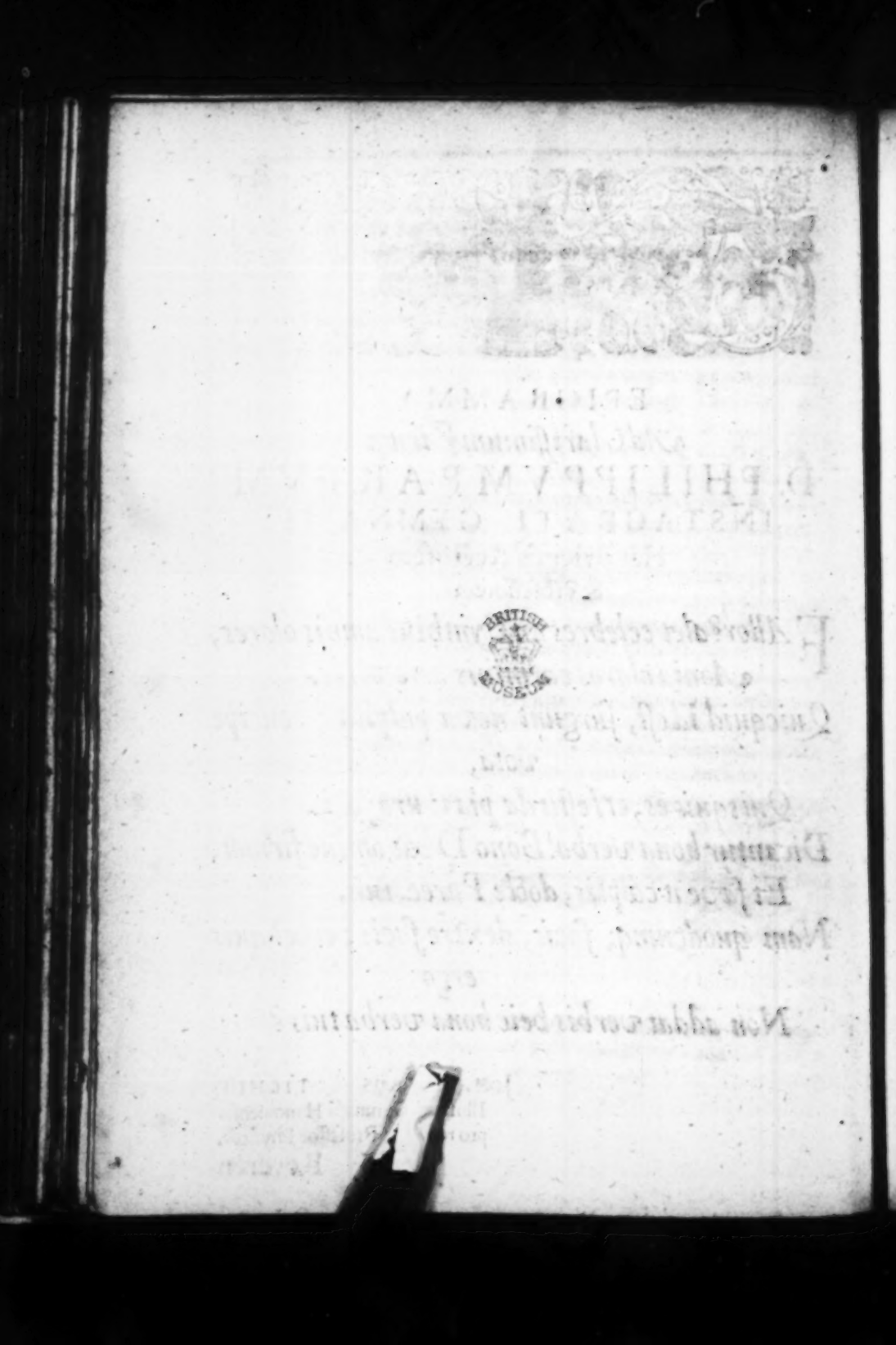
Hanovienſis Rectorem

& Profeſſorem

*FAllor? alet celebres an Cynthius amnis olores,*
*Aonia claros carminis arte viros.*
*Quicquid id eſt, ſurgunt nova pulpita; concipe vota,*
*Quisquis es, et feſtis da pia thura focis.*
*Dicantur bona verba! Bono* Deus *omine firmet,*
*Et faveat cœptis, docte Paree, tuis.*
*Nam quodcumq; facis, dextre facis: ecce! quis ergo*
*Non addat verbis beic bona verba tuis?*

JOH. PETRUS LOTICHIUS
Illuſtris Gymnaſii Hanovienſis
pro tempore Profeſſor Phyſices.

Reveren-



# Reverendissimo AMPLISSIMO PRÆSIDI, DOMINO IACOBO VSSERIO Archiepiscopo Armachano, Hyberniæque Primati, &c. Patri in *CHRISTO* reverendo, ac Domino venerando,

*Gratia & Pax à Domino IESV.*

Reverendissime & illustrissime Præsul, totius Hyberniæ Primas, Domine gratiosissime,

*MEmores sanctissimi Martyris querimoniæ, in quæ Deus nos tempora reservavit, non sine gemitu experimur. Tantum enim abest, ut levamen aliquod malorum, quibus Ecclesia & Respublica, ita peccatis nostris promerentibus, concatenatâ annorum serie pressa ac tantum non oppressa cernitur, persentiscamus, majora ut verticibus nostris indies impendere videamus. Iusta est DOMINI voluntas, cui sine murmure parendum. Affligit quando vult, quomodo vult, sed & sanat, quos vult. In quas angustias*

*stias Comitatûs Hanovici subditi plerique omnes conjecti sint, notius, proh dolor! est, quàm ut verbis exaggerari debeat. Quantum exinde detrimentum senserit ac sentiat, non solùm Ecclesia, sed cum maximè Illustre Gymnasium Hanovicum, id verò cum dolore deplorant, tàm docentes, quàm discentes; qui omnes ad incitas redacti sunt; pro labore suo nulla stipendia ob defectum redituum percipientes. Injuriâ etiam funestissimi hujus belli, secuta est ruina totius Gymnasii, cujus ædificia omnino instauranda sunt; novi etiam Doctores & Magistri aliunde evocandi, quorum ope antiqua gloria bene constituti Gymnasii reparanda fuerit. Quæ cæteroquin sit Gymnasii ratio & fortuna, Reverendissima vestra Paternitas ex Oratione publicè pro instaurandis Musis Hanovicis à Rectore Scholæ habita, ampliùs cognoscet; quam ea fini transmittimus, ut εὐπαλαγχνίαν vestram ad συμπάθειαν commoveamus, ut gratiâ suâ incommodis Gymnasii benignè succurrat, laudabili aliarum Ecclesiarum & Rerumpublicarum exemplo, quibus cordi fuit instauratio Gymnasii Orthodoxi, quod solum pœnè in Germania nostra reliquum est; reliquis omnibus pessundatis. Ordines namque Frisiæ Orientalis quadringentos, Genevenses Ducentos, Tigurini quingentos Thaleros Imperiales nobis gratiosè submiserunt.*

*Quare, Reverendissime Præsul, Illustrissima Ducissa,* Christina Sibylla, *Princeps Anhaltina, Comitissa Ascaniæ & Hanoviæ, Domina nostra clementissima, ad Paternitatem vestram nos confugere jussit, eâ fiduciâ, fore, ut Paternitas vestra tam miseri nostri status commiserta, aliquod quoque subsidium apud Ecclesias Anglicanas & Hybernicas nobis impetratura sit, quo suffulti pristinam famam nostri Collegii recuperare valeamus. Tanta quippe est summæ virtutis ac doctrinæ Paternitatis vestræ apud transmarinos existimatio, ut de benevola sua in nos voluntate dubitare minimè debeamus:*

*mus : quæ hoc beneficio exornata, in dies magis ac magis crescet, ad Supremi Numinis celebrationem; Ecclesiarum & Scholarum ædificationem. Dabamus Hanoviæ Cal. Iulii,* Anno 1641.

Reverendissimæ vestræ Paternitati

Addictissimi,

Illustris Gymnasiii Hanovici Scholarchæ

*Iohannes Geisselius* I. U. D. Consiliarius Hanovicus & Synedrii Director.
*M. Philippus Paræus*, Dar. Fil. Illustris Gymnasii Hanov. Rector.
*Wilhelmus Schmidt.*
*Iacobus Billetius.*
*Barthol. Conrad.*
*Michael Witarius.*

G REVE-

# REVERENDO ET ILLVSTRI PRÆSVLI, Domino *Iacobo Vſſerio*, Archiepiſcopo Armachano: Totius Hyberniæ Primati, &c. Amico noſtro honorando.

Reverende & Illuſtris Domine Præſul,
Amice honorande,

*EA, quæ Scholarchæ de Illuſtris noſtri Gymnaſii Hanovici reſtauratione, ex mandato noſtro non ſatpridem ad Te plenius perſcripſêre atque efflagitâre, multis verbis repetere ſupersedemus, non dubitantes quin animo tuo adhuc infixa hæreant. Notum eſt, ita res eſſe humanas, ut aliàs copiâ abundent, aliàs penuriâ laborent, & ſubindè aliter atque aliter ſeſe habeant: notum & illud, quando res humanæ ſemel loco moveri inclinarive ſede ſua cœpêre, quo majores ſunt, eo ægriùs ſeriúſque veſtigio ſiſti atque reponi. Quid mirum igitur, quòd Scholarchæ noſtri aliena quærant ſubſidia, utpote propriis deſtituti? Eo enim res rediit, ut propter penuriam redituum, totum ferè Gymnaſium ſuo quoque ſplendore inclinari cœperit, nec multùm abfuit, quin vix ac ne vix quidem reſtitueretur, niſi rebus noſtris ex bonâ parte reſtitutis, nihil antiquius duxiſſemus, quàm ut animum quoque ad reſtaurationem dicti Gymnaſii converteremus, & quod ab initio tanta Authoris pietate fundatum, tantis quoque ſucceſſoris ſumptibus*

&

*& laboribus reparatum, in priſtinam formam reſtitue-remus. Quapropter deſiderium Scholarcharum, uti pium, honeſtum, & utile Reipublicæ & Eccleſiæ, Tibi, Reverende Pater, majorem in modum recommendatum volumus, obnixè rogantes, ut eâ quâ polles authoritate, totum negotium pro impetrando aliquo liberali ſubſidio promovere non dedigneris. Offerimus è contra & noſtro, & omnium Reipublicæ partium nomine, gratam animi recognitionem & officia paratiſſima. Vale: Dabamus Hanoviæ* 14 *Octobris*, Anno 1641.

Sibylla Chriſtina *Comitiſſa in Hanau.*

FINIS.

FINIS.

# A Letter ſent from Dr. Barnard, a Reverend Divine, and Paſton of TREDAGH

To Sr. *Simon Harcourts* Lady in *Weſtminſter*, LONDON *March* 18. 1641.

*And*

Printed by the appointment of the Right Worſhipfull Sr. *Francis Knowles* Knight a Member of the Honourable Houſe of COMMONS.

Wherein more particularly is contained divers very memorable paſſages twixt the Kings Armies, and the Rebels in the Towne of *Tredagh* and the Countrey round about.

Which may give comfort and ſatisfaction to all his Maieſties good Subiects here in *England* to ſee the powerfull finger of the Almighty in preſerving and giving Victory to, as it were, a handfull of men, againſt a multitude of bloud-thirſty Rebels.

---

*London*, Printed for *Nathaniel Butter*, 1641.

# A Letter sent from Dr

*Barnard*, a Reverend Divine, and
Pastor of

# TREDAGH

To Sr Simon Harcourt Lady in Wyf-
*mingsey*, London *March* 1641

*Ann*

Printed by the appointment of the
Right Worldly and Sr *Francis Kemp* Knight
a Member of the Honourable House
of Commons.

Wherein more particularly is con-
tained divers very memorable passages, viz.
the Kings Armies, and the Rebels in the Towne
of *Tredagh* and the Country round about.

Which may give comfort and satis-
faction to all his Majesties good Subjects here
in *England* to see the powerfull finger of the Almigh-
ty in preserving and giving Victory to, as it were,
a handfull of men, against a multitude of
blood-thirsty Rebels.

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*London*, Printed for *Nathanael Butter*, 1641.

# AN ABSTRACT OF Newes ſince our releife, *Ianuary* 11. to the 20. of *February*.

*Drogedagh Feb.* 23. 1641.

AFter much miſerie wee were releived by the Pinnace with ſome biſquet and ammunition, extremitie of want drawing on of both, that it was not, vnobſerved that it came juſt as wee returned from Church, where wee had beene ſolemnely praying for it. The Rebels had ſunke a barque in the Channell, but two or three dayes before the wind and tide had driven her out to ſea, they had hoyſted an iron chaine but that hindered not their paſſage over it neither; 1000. of ſhot were ſent from either ſide the river, and had double returnes from ours, yet not one man of ours loſt, with what ioyfull acclamations, the Pinnace and her ſhallop were received within the bay, what mutuall ſalutations of ſhot were given and anſwered, how the ſtreets rang againe with thanks and prayers to God, from all ſorts, whoſe who were eye and eare witneſſes can never forget. At this releife the countenances of the townemen apparantly fell, till vpon ſecond thoughts, towards night they ſeemed to bee very glad, and for an expreſſion were very kinde to the ſouldiers, offering them drinke vpon every guard upon free coſt, which the poore men (not uſed to receive ſo liberally, and without their officers knowledge) two parts of the watch were drunke about midnight inſtead of being ſleepe, a breach was made in the wall in our orchard betweene

*St. James* gate and the water, in which as was confeſſed, (by one hanged the next day) an officer had a cheife hand in, about three of the clocke 500. entred, and continued an houre or two undiſcovered, till being marched vpon the key they ſhouted, which was either in aſſurance of victorie, or to invite the Towne to their promiſed aſſiſtance, ſome of them had adventured vp to the Mill mount, and killed the firſt Sentinell, others had entred upon the bridge; This ſhout being our firſt Allarme, the Governour run out vnarmed, and was the firſt that cauſed a drumme to beate, and in that haſte was compelled to take the Main guard, who were his owne Company, and commanded men from by guards, theſe were his preſent ſtrength, firſt poſted down ſome pikes commanded by the Enſigne to make good the bridge untill the Muſquetiers could make readie, we met the enemy upon their firſt entrie, and finding them reſiſted by a guard of ours, charged home and ſoone compelled them to retreat. The Governour immediately releeved his enſigne with Muſquetiers, who mette not farre from the bridge an other company of the Rebells, but being in the darke tooke them by their anſwer to be friends, untill hee found the contrarie by a ſhot made at him, which went through the brimmes of anothers hat next him, aſſoone as we gave fire it proved ſo effectuall, that they inſtantly ſcattered and were chaſed through the ſtreets, leaving their dead bodies, as ſtumbling blocke in our way; And now my Lord *Moore* with what horſe hee could make readie came to the aſſiſtance, who chaſed the reſidue of them up the hill where they dropped apace, but where the breach was could not yet be found till they directed us by their flight, through which 100. eſcaped and now each Captaine had got together force, and invironed them in each quarters, and with eaſe laid them on heapes in every corner, ſo that the ſlaine within the walles and priſoners taken without were 200. This deliverance the worſt of men acknowledged to be the hand of God, for had they marched to the next port, and cut the guard off there, who were moſt ſleeping; A thouſand of their owne men were there ready to enter and wee had beene loſt. 'Twas Gods hand that their ſhouts gave us the firſt Alarme to our ſafety and their deſtruction.

In this hot skirmiſh wee loſt few, the moſt being butchered by them at their firſt entrance unarmed, to prevent their giving notice,

notice, onely three were loſt in fight. This was the only night (of any neglected) which the joy of the preſent releiſe occaſioned, but for the future, doubled our watches; fourty horſe in ſeverall diviſions ſtill riding the round, and by their often viſits, a ſentinell had ſcarce time to winke. My Lord *Moore* one night, and the Governour another, (as ſupervifours of the whole) have not failed conſtantly ſince to watch in their owne perſons. The Enemy without on the South ſide of the Towne, ſeemed to bee about 3000. who in ſeverall bodies ſtay'd an houre or 2. after day, beleeving the Towne to be taken, expecting the opening of a port, which wee perceiving, and having taken a Piper of theirs, cauſed him to play very merrily upon one of the platformes, and to call out in *Iriſh* that the Towne was theirs; It was good ſport to ſee them ſhorten the way by leaping ditches, and running themſelves out of breath, who ſhould bee firſt taken, and ſo were brought in by tennes.

This extraordinary bleſſing, deſerved a ſpeciall ſolemne thanksgiving, which wee performed two dayes after. A faire wind inviting the Pinnace next day to returne, paſt with as many Prayers for ſafety, by the Souldiers on the walles, as ſhee had beene received with prayſes; But a ſmall fiſher boate, as a Iuſt Iudgement of God for the former nights worke, by unskilfulneſſe of the Pilat ranne a ground, and that night, was taken by the Enemy with 14. priſoners.

Alſo about 3. Miles of at *Mormane* Towne the Pinnaſſe fell into the like hazard being moſt falſely left by the ſhallops to the mercy of the Enemy, who played upon her on both ſides, 100. of the Rebels under the ſhelter of Cart loads of furſe, deſperately approached ſo neere that they got under the ſterne, and with crowes and pick-axes beganne to bulge her, where neither pike nor muſquet could offend them. In this ſtraight Captaine *Studvild*, (who hath much deſerverved) in the adventure of releiving us twice threw ſome granadoes amongſt them, they endured the breaking of ſix, but when the ſeaventh was caſt, they runne away, and never attempted their deſigne after, the number of the ſlaine is uncertaine, but by the mighty ſtreame of blond, it is conjectured to bee about 60. Whil'ſt wee ſaw this danger wee ceaſed not in publique to pray for her ſafety, whoſe loſſe was likely to bee our ruine; This night, ſhee was

freed into the Poole, and on the Monday morning, with a faire wind, bad us farewell.

Wee had an other Friggat, which assisting the Pinnasse in the burning of some barques, ranne the same casualtie, and lay under the same advantage to the Enemy, who having made a breſt-worke played upon her all night, but returned without any harme, save the losse of one man; Many drummes were sent by the Rebels for exchange of Prisoners, till theirs here being spent, they were forced to send for more to *Aragh*, and yet wee have more still, who have beene cherished by the Townsmen as if they were Martyrs, they giving them good victuals caddoes and caps, so that they make no suite to bee released. In 14. dayes, our former supplies were wasted, and a great scarcity beganne to grow upon us; The whole designe of the Rebels wee saw, was to starve us, by burning all the corne and hay within two miles of us; they drew often nigh us in the darke nights, and in mockery askt our Sentinels, if wee had yet eaten up our Cabbadge stalkes and Horse hides: and indeed, famine was such at length with the Common Souldiers, that Horses, Dogges, and Cats, were good meat; some provisions (by searching) were found hid in Cellers; This sufficed not, but wee were forced to sally out, which was alwayes blest with some releife, and without the losse of any Souldier. *February* the 7. wee sallied out 40. musquetiers and 25. horse to secure others appointed to bring in, who were unexpectedly set upon by 400. newly come out of the *North*, wee instantly charged them, killed 80. tooke two of their Cullours, killed a Lievetenant and an Ensigne, and tooke an other, and 9. prisoners, one died as soone as hee came to Towne, and being unbuttoned, hee was begert with a Saint *Francis Girdle* next his skinne, not one of our men being hurt: An other time we marched out 100. foote, and a troope of horse, wee were set upon by 500. but wee having notice by some of their owne party of their intention, wee made a faire retreat through them and killed many of them, of ours not one hurt, one was shot through the dubblet and shirt, and had onely his skinne rased.

At length, our sloe failed, so that from the hartiest, nothing could bee heard, but intentions of desperate courses, our friggats and our agents had beene long in *Dublin*, and heard nothing of





their

their returne, and by the continuance of contrary winds, our hopes wee ſaw, were daſhed from thence.

Alſo in this extreamity (beſides our ordinary meetings on *Wedneſday*.) wee appointed the next *Friday* as a day extraordinary, onely to begge our bread of God; For my Subject, I tooke the fourth Petition of the Lords prayer, that day wee continued in the Church from morning to evening, which was bleſt with much affection and teares, wherein ſome confident paſſages fell, in aſſuring ſome preſent extraordinary anſwere, might have ſeemed to have beene without warrant.

But ſee the event, that very night the Wind inclined, and the next morning ſuddenly changed to as faire a wind and weather, as wee could wiſh, and ſo continued. That evening we receiving notice, that our ſupply approached, on *Sunday* morning wee met at Church earlier then wee uſed in the continuance of the ſame ſubject and petition, and at the concluſion of the Sermon, a Meſſinger came into the Church with the glad tidings of our releife within the Barre, it being ſo received in Gods Houſe, wee tooke it as from God himſelfe, and ſo with thanks giving to him, from whom every good guift deſcendeth, wee went and ſaw the ſalvation of God.

I muſt not forget an other deliverance, the ſame *Sunday* morning, the Enemy about 4. a clock with their whole ſtrength, made a bold attempt with ſcaling ladders to the walles, 2. or 3. were fixed in one place, and ſome were gotten up, the Sentinell miſſing fire at one, knockt him downe with the butt end of his musket, and crying out to the guard, who was nigh my chamber window: I was the firſt that heard him, and the clattering of the Ladders, wee inſtantly gave them their fill of ſhot, and they left their Ladders with ſome of their blond, the number of the ſlaine is uncertaine, they having drawne them away, but an *Engliſh* boy taking his oportunity eſcaped from them, ſaid, hee ſaw three lying dead in one ditch, by which may bee conjectured what were ſlaine of them; on our part not one hurt, ſo that in the words of the *Pſalmiſt*, *Pſalm.* 136. 24. *verſe. Wee may praiſe God for that one day, who gives food to all fleſh, and who delivers us from our Enemies for his mercy endureth for ever.*

And yet a further deliverance, wee are now quitting the Towne of the Papiſts, who have beene the cauſe of all this evill; ſome

ſome of the Aldermen are parting, ſome have offered to goe to to Church, but it is thought with the ſame affection as the Capernaites for the loaves. An Inventory of all their goods is taken, and ſuch of men and women, as have beene ſuſpected to ſide with the Rebels, have their dayly paſſes to them, ſave ſober ſoules, and of good faſhion have deſired to bee informed in which worke I ſhall bee glad to bee imployed all day and every day. A prize was alſo taken by the Pinnaſſe, laden with herring, biſquet, and other proviſion, which hath added ſomewhat to our ſcore, wee have 4. Companies more, ſo that wee are in all 2000. foote and neere 200. horſe, more I could have writ, but the unexpected haſte of the Pinnaſſes returne, who is now ready to weigh anchre cauſes mee to breake of and pleads my excuſe, for what is here confuſedly written.

FINIS.

PRINCE 16.

# CHARLES

## HIS LETTER TO THE LADY MARIE

His most Royall Sister.

*AS ALSO,*

ANOTHER TO THE PRINCE OF

## ORANGE.

In confirmation of the many favours passing between each other, during their residence in *ENGLAND.*

WITH,

His many thanks to the said Prince of *Orange*, in behalf of his Mother the Royall Queen of *England*, for her honorable Entertainment.

LONDON. Printed for *William Rayner.* 1642.

# CHARLES

## HIS LETTER

TO THE

# LADY MARIE

His most Royall Wife.

AS ALSO,

ANOTHER TO THE PRINCE OF

# ORANGE.

In confirmation of the many favours passing between each other, during their residence in ENGLAND.

WITH,

His many thanks to the said Prince of Orange in behalf of his Most Royall Queen of England, for her honorable Entertainment.

LONDON. Printed for William [illegible]

# PRINCE CHARLES HIS Letter to the Lady MARIE his moſt Royall Siſter.

To the hands of the Ladie *MARIE*, Princeſſe of *ORANGE*. These Present.

MOST ROYALL SISTER,

WE thinke, although I cannot enjoy that former happineſſe which I was wont in the fruition of your ſocietie, being barred thoſe joyes by the parting Waves; yet I cannot ſo forget the kindneſſe I owe unto ſo dear a Siſter, as not to write, alſo expecting the like ſalutation from you, that thereby (although a while diſſevered) we may reciprocally underſtand of each others welfare: I could heartily, and with a fervent devotion wiſh your return, were it not to leſſen your delights in your loyall Spouſe the Prince of *Orange*, who as I conceived by his laſt

Letter, was as joyfull for your preſence, as we ſad and mourning for your abſence. My Father is very much diſconſolate and troubled, partly for my Royall Mothers and your abſence, and partly for the diſturbances of this Kingdome, I could wiſh, and dayly pray that their might be a conjunct and perfect uniting, between my Fathers Majeſtie and his Parliament, that there might be a perfect concordance with them in the ſubject, to the removall of the grievances of the Country, and the renewing of our decayed joys. For during the variance betwixt them, this Kingdome muſt of neceſſitie lie under moſt palpable danger, through fear of forraign or domeſtick enemies, they having now the lamps of the all-diſcerning Parliament darkned, through the inconvenience of the many combuſtions now on foot. As for the *Militia* of the Kingdome it is not yet determined upon nor ſetled: which of it ſelf is one of the principall fortitudes wherewith this Kingdome is adorned. *Ireland* was never in more danger then now of late, there being many Townes in the Province of *Aſper* taken by the Rebels, others indangered. But the laſt intelligence preſented us with better newes, wherein we underſtand of a fatall overthrow given the Rebels partie, to their loſſe of 10000. men, wherein *Oneal* was ſuppoſed to be taken priſoner, Colonel *Brunſlow* and divers other of their Officers likewiſe following him in his ſad fortune. Dear Siſter, we are as much we may merrie,

rie, and more then we would ſad, in reſpect we cannot alter the preſent diſtempers of this turbulent times. My Fathers reſolution is now for *York*; where he intends to reſide to ſee the event or ſequell to theſe bad inproſpitious beginnings, whether you may direct your Letter. Thus much deſiring your comfortable anſwer to theſe my ſad lines, I reſt.

*Royſton, March.* 9. *Your loving Brother,*
1642. CAROL. Princeps.

TO

The hands of our dearly beloved Brother
the Prince of *AVRANIA*;
These present.

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MOST ROYALL BROTHER:

I Return you all hearty thanks for your Princely curteſies tendered towards me, during your reſidence in *England*, when as you made our land bleſſed in your entertainment, and we happie in your fellowſhip; might thoſe golden dayes once more appear to review our former quotidiall congratulations with ſome new diſcourſes, but times alterations and the diſtance of place, deny us both that felicitie, although not enjoyning us ſo hard and difficult a pennance, but as occaſion ſhall ſerve, we may have a litterall concurrence, thereby to recapitulate our firſt amitie, that ſympathizing each others griefs and partaking of the like joyes, may be a pledge of our former acquaintance: Should I make a deſcription of our preſent eſtate here in *England*, I could lay before you nothing but a map of ſorrow,

rous, wherin you might view more miseries then a suddain remedie can cure: Such as have been long hatching, and though but newly shrugled abroad, are grown so violent, that in despight of the best judgements, they grow tumultuous above measure.

I need not to involve my self in any misterious *Paraphrase*; I mean the Rebels in *Ireland*, who are the meanes to move warres and commit butcheries there: as also, to stirre up domestick and civill hatred here in *England*. Our Parliament still proceeds in judicious courses, for the rectifying of the Country grievances and setling of Peace in this Kingdome, there are onely some points betwixt his Majestie and them wherein they differ, but I hope there will be a suddain alteration, and a joyfull unitie ensue to all our comforts, I need not inform you of the particulars wherein they differ, being I make no question, made knowne to you already.

*Royall Brother*, I am bound to return you many thanks for your Princely Present, which I received the 19. of *February* last, as also for your Honourable entertainment to my Royal Mother and Sister, which hath been founded in Fames trumpet throughout this Land; and may *England* be ever again so happy as to enjoy your presence, you shall finde their gratefulnesse in remembrance, though not in requitall of your favours.

Thus

Thus having dilated further concerning our eſtate and place of reſidence in the Letter to my Siſter and your Spouſe, which you may more at large peruſe, I reſt;

*Royſton, March 9.* *Your obliged Brother,*
*1642.*

CAROL. Princeps.

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*FINIS.*

T

N

Be

In

# TRVE NEWES FROM NORVVICH:

Being a certaine Relation how that the Cathedrall Blades of *Norwich* (on the 22. of *February* 1641. being Shrove-tuesday, did put themselves into a posture of defence, because that the Apprentises of *Norwich* (as they imagined) would have pulled down their Organs.

In which Relation the foolishnesse of these Cathedrall men are to be understood, and deserve to be laughed at for this their silly enterprise; there being no such cause to move them thereunto.

---

*Written by* T. L.

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LONDON,
Printed for *Benjamin Allen*, and *I. B.* 1641

## To the kinde Reader.

Curteous Reader,

*I Was loath for to divulge this Relation, but that I had two enforcements to excite me thereunto.*

1. *The first reason was the truth of it, therefore I neither desire, nor deserve to be accounted with the lying libelling Pamphliters; because of the truth of this Relation, I expect not to be thought a lyar; and this was one reason that did move me thereunto to publish this paper to the publique view of this censuring age.*

2. *I put it forth to declare to the world the sillynesse of these Cathedrall Blades: It is a signe that they have no law for the maintenance of their Pipes, that are so afraid of the pulling of them downe by Boys; if they had law for the maintenance of them, they would by that law cause the offenders to be punished, but they cannot punish the offenders, because they have no law for the upholding of them: but grant they have a law, yet it is such a one as I hope will be abolished, for I hope the Parliament will cause them to be pulled downe, because they are the occasion of much evill, which shall be to the comfort of many a one in* Norwich, *for* * *they have beene the cause of many a sorrowfull heart in* Norwich; *and hath beene a trouble to the Author of this ensuing Discourse:*

* The Cathedrall Courts.

BRITISH MUSEUM

Who is Thine

to command

T. L.

# *True Newes from* NORWICH.

THere being a rumour that the Apprentiſes of *Norwich* would pull downe the Rayles of the great Church, (*Chriſts-Church* they call it) but there is but a little of Chriſt taught, and leſſe practiſed. But as I ſaid, there was a talke that the Apprentiſes of *Norwich* would pull downe the Rayles, and the Organs; therefore there was forthwith a Convocation called, wherein was debated by the * Deane and Chapters, whether or no the Rayles ſhould be pulled downe; and the Convocation of Deane and Prebends thought fit that the Rayles ſhould bee pull'd downe, for feare leaſt when the Apprentiſes came, Organs and all ſhould goe to wracke; therefore it was thus ordered.

* Unneceſſary members, ſo ſay the Parliament.

That the Rayles ſhould be pull'd downe, and ſo they were, but the Organs ſtood ſtill: The Apprentiſes of *Norwich* not being content with that, they threatned to have a bout with the Organs, upon Shrove-tueſday that was ſuddenly after to follow, but had no ſuch intent, only to skarre the fooles.

The Cathedrall Blades upon this did forthwith provide great ſtore of Parſons and Prieſts, * to be in a readineſſe againſt that day, to reſiſt the rebellious Puritans, as they term'd them; the matter was no ſooner propounded, but it was preſently put in agitation, and the gates of the great Cathedrall were ſhut for two dayes. Shrovetueſday being come, they began to put themſelves into a poſture of defence, at the command of the Convocation of the Deane and Prebends of the Cathedrall Church, as followeth.

* There was about 300.

1. First, there was the Prebenders in order set, and to give their grave advise, they were present to helpe at a pinch, when there was no need of them, nor their counsell: I think it had been better for their commendations to have beene at their studies, to prepare themselves to preach this Lent, but I beleeve their Sermons were not then to get *extempore*, for they cannot preach a Sermon unlesse their bookes be before them, which is Doctor-like forsooth, and therefore a short warning might serve their turnes; for some of them cannot, and the rest will not preach *extempore*, but must be mute like asses; or else do as a Priest that I heard of did, when hee had forgot his booke, he told them he would reade a chapter of *Iob*, that should bee worth two of his Sermons, and I thinke it would be worth twenty of our Priests Sermons: thus they stood then.

2. In the second place there were in order set the Canoniers, I meane the singing-men, and they were ready to helpe at a pinch if need be, they must blow the Rebels away, as they termed them, with their profound sounding roaring voyces: They stood centinell in their Canonicall coats, a body would thinke they should have beene at their English masse, to call to the Pope for a Bull, to roare against the Apprentises, and to have conjured the Rebels away, as they doe in the Letany: me-thinks this, if any thing might have done good, but alas, they were so afraid that they could not pray that day, and if they did, it was but faintly, for they had done their English singing-masse that day, before they use to begin at other times: thus all day they stood centinell to keep the Pipes, when there was no body had any intent to pull them downe.

3. There was thirdly the Quiristers, who are much like to the other, but of a lower degree, who gave their attendance:

dance: one of which ſaid, that he had beene to doe his duty: that is, he had been at ſinging Service, that they there uſe, and now ſayes he, I am come to doe my duty to keep the Organs; and there he, with the reſt, ſtood like a company of fooles, to keepe them from danger, which none that I doe know, had any minde to hurt.

And ſayes * another, what rogues are theſe that dare offer to pull downe the Organs; for ſayes he, if I doe but goe into Church and ſay my prayers, and heare the Organs goe, they make the water runne downe my cheeks, they are ſo good and ſo ſweet a muſick. Thus good Reader, thou maiſt ſee how theſe men are rock'd and lull'd aſleep by this muſicke, which have indeed lull'd many one aſleep in ignorance. There is one *Trew* that is a conſtant hearer of this muſicall Maſſe; and he ſaith, that he findeth great comfort by it, how will he doe when it be put downe? as I hope it will ere long: Thus are many lull'd aſleep in Romiſh ignorance, (as the Papiſts ſay) the mother of devotion, which is I thinke all the devotion that many (if not all of them) uſe; and theſe are the effects that the Pipes produce.

* His name is *Atkins.*

In the fourth place there were the Muſquetiers, ready charged with bullets; and * one of them had in his Muſket a bullet ſplit in parts for to ſhoot the Apprentiſes when they come (ſay they:) Thus they ſtood all the day long ſhooting, and threatning the Rebels that dare come to pull downe their Organs, when as the Apprentiſes had no intent to come, but were at home about their maſters occaſions; and did not intend to foule their fingers about ſuch a company of rake-ſhames: and thus they ſtood like ſo many Abraham Ninnies, doing nothing but tell how many Crowes flew over the pinacle. 4.

* His name was *Nicholas Trew.*

And in the fift place there was the Holbardiers, they kept centinell, expecting to runne their Holbards in any 5.

bodies belly that dare offer to come and commit any injury against the Pipes: they did examine every body that came to Church, and not so much as a little boy should passe, but that they would know whether he were any of those that did intend to pull downe the Organs: Insomuch that one being taken, was carried before their Reverend Deane, and he examining him, the man told the Deane, that the Rayles, and Pipes, and other Innovations, was against the Protestation; and he had sworne against all Innovations, and he would pull them downe where-ever he saw them, for so he was bound to doe by the Protestation that he had taken. The Deane hearing these and many other words come from him, he bade him goe his way, he was a Puritan, he would not meddle with him; and I pray what was the reason, because he had no power: I beleeve his will was good, had he had power as well as desire, he would have put him to punishment enough. And another foolish fellow they tooke, (take notice that he was an Idiot) and sent to the Justices, and so hee was sent to Bridewell, but they were glad to take him out againe; had he had wit enough, he might have made his accusers smart for it. It seemes he had a minde to goe into Church, (as a many fooles had besides he) and they would not let him goe; and said hee would come 400 strong and pull downe their Pipes, and upon this they sent him to Bridewell: thus the Holbard-men stood in a posture of defence to carry this fellow to Bridewell, and so one foole carried another.

6. And in the sixth and last place there was about the number of 500 persons, armed with swords and pistolls, and other weapons, to bee upon the bratts of any that should come against their Pipes; they watcht and warded with a pot and a pipe under their noses, while some of them were as stout as beggars; insomuch as one *Trew* by

name

name, (though not by nature) ſaid, if 500 come we will kill 1000 of them; and to that end he ſaid, come fellow Souldiers we will ſlay them all, and ſo he pull'd out his piſtoll, and ſaid hee would kill one if hee could: I have ſuch a good opinion of him, that I thinke the foole had more wit than to thinke that 200 of 500 could be ſlaine; but he was drunke, and this 2000 was the reaſon of his ſo fooliſh a ſpeach; he and others were ſo intoxicated with ſtrong Ale that was to be ſould at the great Cathedrall, that they could not tell what they ſaid or did. Thus good Reader, thou maiſt ſee the folly of theſe Pipe-mongers, that ſhould prepare ſuch a multitude of people, to bee there a whole day for nothing.

If the Deane and Prebends had been ſtudying, the Canoniers a ſinging, the Quiriſters a chanting, the Muſquetiers about their callings, the Holbardiers about their buſineſſe, and their piſtoll-blades about their occaſions, it had been a little better for their praiſe; for now I hope by this ſmall paper their fooliſhneſſe ſhall be divulged to the uttermoſt parts of this Kingdome, that all the people may laugh at the ſillyneſſe of the Cathedrall Blades, and the Epiſcopall Abettors. Oh how loath they are to part with their Diana's, their Altars, Images, Crucifixes, Coapes, Surplices, and Romiſh Veſtments; no, (as ſome of them ſaid) they would rather loſe their lives then their Organs, ſo faſt they are glewed to their Pipes and Popiſh trinkets.

It is a ſaying as true as ancient, that there is nothing ſo bad, but ſome good may be gotten from it; no flower ſo bad, but that the Bee will get ſome honey from it: ſo not ſo much but from this fooliſh practiſe, and ſimple tractate, there may be ſome good got.

Firſt we may hereby ſee the preſumption of theſe Ca- 1.
thedrall men, that they dare put themſelves in a poſture

of

bodies belly that dare offer to come and commit any injury against the Pipes: they did examine every body that came to Church, and not so much as a little boy should passe, but that they would know whether he were any of those that did intend to pull downe the Organs: Insomuch that one being taken, was carried before their Reverend Deane, and he examining him, the man told the Deane, that the Rayles, and Pipes, and other Innovations, was against the Protestation; and he had sworne against all Innovations, and he would pull them downe where-ever he saw them, for so he was bound to doe by the Protestation that he had taken. The Deane hearing these and many other words come from him, he bade him goe his way, he was a Puritan, he would not meddle with him; and I pray what was the reason, because he had no power: I beleeve his will was good, had he had power as well as desire, he would have put him to punishment enough. And another foolish fellow they tooke, (take notice that he was an Idiot) and sent to the Justices, and so hee was sent to Bridewell, but they were glad to take him out againe; had he had wit enough, he might have made his accusers smart for it. It seemes he had a minde to goe into Church, (as a many fooles had besides he) and they would not let him goe; and said hee would come 400 strong and pull downe their Pipes, and upon this they sent him to Bridewell: thus the Holbard-men stood in a posture of defence to carry this fellow to Bridewell, and so one foole carried another.

6. And in the sixth and last place there was about the number of 500 persons, armed with swords and pistolls, and other weapons, to bee upon the bratts of any that should come against their Pipes; they watcht and warded with a pot and a pipe under their noses, while some of them were as stout as beggars; insomuch as one *Trew* by

name

name, (though not by nature) ſaid, if 500 come we will kill 1000 of them; and to that end he ſaid, come fellow Souldiers we will ſlay them all, and ſo he pull'd out his piſtoll, and ſaid hee would kill one if hee could: I have ſuch a good opinion of him, that I thinke the foole had more wit than to thinke that 200 of 500 could be ſlaine; but he was drunke, and this 2000 was the reaſon of his ſo fooliſh a ſpeech; he and others were ſo intoxicated with ſtrong Ale that was to be ſould at the great Cathedrall, that they could not tell what they ſaid or did. Thus good Reader, thou maiſt ſee the folly of theſe Pipe-mongers, that ſhould prepare ſuch a multitude of people, to bee there a whole day for nothing.

If the Deane and Prebends had been ſtudying, the Canoniers a ſinging, the Quiriſters a chanting, the Muſquetiers about their callings, the Holbardiers about their buſineſſe, and their piſtoll-blades about their occaſions, it had been a little better for their praiſe; for now I hope by this ſmall paper their fooliſhneſſe ſhall be divulged to the uttermoſt parts of this Kingdome, that all the people may laugh at the ſillyneſſe of the Cathedrall Blades, and the Epiſcopall Abettors. Oh how loath they are to part with their Diana's, their Altars, Images, Crucifixes, Coapes, Surplices, and Romiſh Veſtments; no, (as ſome of them ſaid) they would rather loſe their lives then their Organs, ſo faſt they are glewed to their Pipes and Popiſh trinkets.

It is a ſaying as true as ancient, that there is nothing ſo bad, but ſome good may be gotten from it; no flower ſo bad, but that the Bee will get ſome honey from it: ſo not ſo much but from this fooliſh practiſe, and ſimple tractate, there may be ſome good got.

Firſt we may hereby ſee the preſumption of theſe Ca- 1.
thedrall men, that they dare put themſelves in a poſture

of

of defence, whereas there was no feare; and when they had no power but from the Deane, whose office is not warrantable *Iure Divino*.

2. Wee may see the fearefulnesse of these men who are afraid of their friends when none are feare them, (their foes I would have said) for they doe draw foes upon them by the late tyranny that they used in the Ecclesiasticall Courts, which now (thanks be to God) are quite abolished, and in Gods good time I hope the Parliament will take away all the Bishops, Deanes and Chapters, the which they have voted to be unnecessary members, both to Church and State, to God and the King; whose heart I pray God to encline to his faithfull Parliament.

Want of resistance makes the Enemie bould,
For if they'd had their Canons, none might have them contrould.
Their wrong usurped power, above the reach
Of *Iure Divino*; for which so much they teach:
But if they had their power from Divine right,
Surely it is to preach, and not to fight.

*FINIS.*

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# A true Coppy of the PETITION

of the Lord Major, Alder-men, and the reſt of the Common-Councell of *LONDON*, preſented to both Houſes of PARLIAMENT, *March* 18. 1641.

To vindicate the Honour of the City againſt a Falſe, Scandalous, and Seditious Petition, printed, and pretended to be exhibited to the Parliament in *February* laſt, as *The Petition of the Citizens of* London, *againſt the preſent diſpoſall of the* Militia *of that City, made by the Parliament.*

And to aſſure the Parliament, and the whole Kingdome; that the ſaid City is very glad of, and thankfull for the preſent *Ordinance* touching that matter, and will readily obey it.

Together with the ſeverall Anſwers of both Houſes of Parliament to the aforeſaid Petition.

*Ordered to be Printed and publiſhed.*

*LONDON*, Printed for *John Frank*, 1642.

# To the Honourable, the Knights, Citizens, and Burgeſſes of the Commons Houſe in Parliament.

*The humble Petition of the Major, Aldermen and the reſt of the Common councell of the City of* London:

*SHEWETH,*

THAT the Petitioners doe much rejoyce in the happy Concurrence of both Houſes of Parliament, as in other things, ſo eſpecially, in that moſt neceſſary *Ordinance* touching the *Militia* of this Kingdome, and Dominion of *Wales*; Whereunto the Petitioners doe moſt humbly and cheerefully ſubmit, for the ſafety of His Majeſty, the Parliament, and Kingdome. For the ordering whereof, many preſſing Petitions from moſt parts of the Kingdom have beene exhibited, in this time of imminent dangers, proceeding from the bloudy Councells of Papiſts and others, ill affected to the honour, peace and proſperity of our moſt gracious King, and his Kingdomes.

And the Petitioners doe likewiſe humbly returne all poſſible thanks to this Honourable Houſe, for the great honour, and high favour vouchſafed, in giving them leave to nominate the perſons to whom the *Militia* of this City ſhould be committed; And for accepting and approving of the Nomination and returne made to this Honourable Houſe, by the Petitioners on that behalfe.

But this their joy is much diſturbed and interrupted by an untrue, unadviſed, and dangerous Petition, Intituled, *The Petition of the Citizens of London, whoſe names are under written*, directed and dilivered in *February* laſt, *To*

Lords and Commons assembled in Parliament; And since published in print, with this title, *The humble Petition of the Citizens of London*: Thereby to publish it thorow the Kingdome, as the Petition of all the Citizens: Wherein is set forth (as appeareth by one of those printed coppies annexed) that the ordering of the Armes of London hath, time out of mind, beene annexed to the Majoralty of the said Citie; That the conferring thereof upon others would reflect upon the government and customes of this Citie, granted by the great Charter of England, and confirmed by divers Acts and Charters since that time; and which everie Free-man of the said Citie is by the oath of his freedome bound to maintaine to the utmost of his power; And that such alteration in the ancient government might breed great distractions and inconveniencies: or to this effect.

Nor this alone, but the Petitioners are yet more deeply wounded and grieved, by the presumptuous boldnesse of the publishers of the said Petition in print, by joyning therewith his Majesties Answer and denyall, intituled his *Majesties Message to both Houses of Parliament*, February 28. 1641. Which Answer (as the Petitioners humbly conceive was grounded upon the said Petition, and misinformation of some persons, ill affected to His Majesty and to the City, who have thereby, and otherwise, often endeavoured to make divisions betwixt the King and the Parliament; betwixt the Parliament and the City; and betwixt the Citizens themselves, to the intollerable abuse of his sacred Majesty, and of all his loyall Subjects.

And they verily beleeve that this bold publishing in print, of the said Petition, and in his Majesties message (which shortly after followed the exhibiting of the said Petition) together in one printed paper, was purposely done, wickedly and seditiously, to make divisions as aforesaid to beget an opinion throughout the Kingdome, that the City of *London* doth not intend to conforme unto, but complaine of, and oppose the aforesaid Ordinance, and to make the said petition a desperate president to the rest of the Kingdome, to do the like; Thereby to hinder the cheerfull,

ſull, needfull, lawfull, and unanimous Concurrence of the Kingdome, in yeelding due, full, and timely obedience to the ſaid Ordinance.

*They doe therefore humbly pray, that this Honourable Houſe will vouchſafe.*

1. *To beleeve, that neither this nor any other Petition of the like kinde ever came from the Petitioners, nor was framed, contrived or approved of by them. And that they doe wholly and with deteſtation diſavow and diſclaime the ſame as an untrue, unadviſed, and dangerous Petition.*

2. *To put a difference betweene the Authors, Contrivers, Promoters, Adviſers, Publiſhers and Printers of it, and ſuch as it ſhall appeare to this Honourable Houſe, were by ſubtilty drawne in unawares to ſubſcribe the ſame, without any malignant intention, and ſhall clearly acknowledge their errour, and raſhneſſe therein; And that this latter ſort may have ſuch lawfull favour as may ſtand with the Honour and Juſtice of the high Court of Parliament.*

*Laſtly, they doe humbly pray, that this Honourable Houſe will ſtill encreaſe their joy, by endeavouring to uphold and continue, by all good meanes that bleſſed concurrence of both Houſes of Parliament, in all your great affaires, and effectually to precede againſt all diſturbers and undermyners thereof, and that ſhall endeavour to beget or cheriſh any miſunderſtanding, or to make diviſion betwixt the King and* Parliment *whom God and the Lawes of this Land have united in ſo neer a Relation.*

*And they ſhall ever be ready to aſſiſt and ſtand by this Honourabbe Houſe therein, with their lives and Eſtates to the utmoſt of their power, according to their late proteſtation.*

And ſhall inceſſantly pray, &c.

Another of the ſame Petitions, (with change only of the title) was likewiſe preſented to the moſt Honourable Houſe of Peeres, the ſame day (*March* 18.) by divers Aldermen, and other worthy Members of the Court of Common-Counſell aforeſaid.

# The Anſwer to the aforeſaid Petition.

Die Veneris 18. Martij. 1641.

THe Aldermen and Citizens that delivered the Petition this day to the Lords in Parliament were called in, and the Lord Keeper told them by the direction of the Houſe, That their Lordſhips did give them thanks for their readineſſe and forwardneſſe in their Obedience to the ordnance of Parliament made by both Houſes concerning the Militia, and further care of preventing any diſorders that might have happened by preferring or exhibiting a falſe and ſcandalous Petition in the name of the City, whereas it was not ſo, That their Lordſhips have ordered, that this Petition now preſented ſhall be printed and publiſhed, And for the ſcandalous Petition, the Lords have ordered the ſame ſhall be burnt by the hand of the Common Hangman: And that their Lordſhips doe reſolve to make a difference betweene thoſe that were the Authors and Contrivers of that ſcandalous Petition and thoſe that were ſeduced and ignorantly drawne in to ſubſcribe to that Petition.

BRITISH MUSEUM

The

# The Anſwer of the Houſe of Commons to the aforeſaid Petition.

Die Veneris 18. Martij 1641.

THe humble Petition of the Major, Aldermen, and the reſt of the Common Counſell of the City of London was this day read in the Houſe of Commons, and ordered to be entred in the Iournalls of the ſaid Houſe, and to bee printed. The Petitioners were called in, and Maſter Speaker told them that the Houſe had read their Petition, and received it with a great deale of contentment and approbation, and it being of that great conſequence, and ſo full of expreſſion of zeale and affection to his Majeſty, and the Kingdome; and in particular, that he was of reſpect to this Houſe, commanded to returne them hearty thankes in the name of the whole Houſe: And wiſhed, that he had words ſufficient to expreſſe it.

And for thoſe of the City of London, that ſubſcribed that dangerous Petition complained of by the Petitioners, and are deſirous to acknowledge their errour. (Provided they were none of the contrivers of that Petition: nor had a malignant ſpirit in the advancing and exhibiting thereof) This Houſe according to the deſires of the Petitioners, is willing to ſhew favour unto them. And as the Petitioners doe expreſſe their care of the King and Kingdome, and of this Houſe in particular; ſo this Houſe will bee alwaies ready to give their beſt endeavours to further thoſe things that may concerne the honour and ſafety of the King and Kingdome, and in particular of the good and ſafety of the City of London.

H. Elſing Cler. Parl. D. Com.

FINIS.

BRITISH MUSEUM

# The Altar Dispute,

OR

A DISCOVRSE CONCERNING THE SEVERALL *INNOVATIONS* OF THE

# ALTAR,

Wherein is discussed severall of the chiefe grounds and foundations whereon our *Altar* Champions have erected their buildings.

By *H.* PARKER Esq.

Hebr. 13. 10.

*We have an* Altar *whereof they have no right to eate, which serve the Tabernacle.*

LONDON.

Printed by *R. Cotes* for *Samuel Enderby*, and are to bee sold at his Shop at the Signe of the Starre in Popes-head-Ally. 1641.

# The Altar Dispute,

OR

A DISCOVERSE CON-
CERNING THE TRUE ALTAR.

Wherein is difcuffed fe-
veral of the chiefe grounds
and Fundations [illegible] con-
cerning Church-matters [illegible]
[illegible] Publique [illegible]

BODLEIAN LIBRARY

Heb. 13. 10.

[illegible] Altar whereof they have no right to eate,
[illegible] the Tabernacle.

LONDON.

[illegible]
1641.

TO THE
# RIGHT HONOVRABLE WILLIAM LORD *Viscount* SAY, and Seale Master of his Highnesse Court of Wardes and Liveries, and one of his Majesties most Honourable privie Counsell.

*MY LORD,*

*He severall concurrent attempts which were made of late upon the setled doctrine and discipline of our Church begot jealous conceits in mee, that either our Religion had been hitherto erroneous, or was likely to prove unsure for the future. Some blame, me thought, was due either to former times, that they had not beene wise in receding from* Rome *so far as they had done, or to the present for not being sincere in returning*

so fast back againe. To excuse both times, and stay secure in points of so great concernment, impunity, and tenderness of conscience would not permit, and to be rash in my censure without search, and diligent study seemed unjust, and unchristian: wherefore that I might purchase to my selfe being thus perplexed just and fayre satisfaction, and extricate my selfe out of the mischieves of stupidity and temerity both, I did seriously addict my selfe (notwithstanding the dissuasions of my owne particular profession, interest and want of learning) to debate, ventilate, and examine the novelties of the time. And verily, as to my selfe, my indeavours were not long successelesse, for I did at last perceive that there was more danger in our innovators then depth in our Innovations: and as to some others not injudicious, I found them concurring with me in opinion, and incouraging me withall to make my observations more publick. My Lord, I know none more desirous to diffuse good then your Honour, nor scarce any better meane whereby to diffuse it to others then your noble recommendation, wherefore I beseech this as an addition to all your former favours, that I may derive new lustre to my Honoured Name, whereby to make more acceptable to all good men the sedoore indeavours of

Your most gratefully
devoted servant and
Allies-man *H. P.*

*Errata.*

Page 8. l. 30. for Lev; Min: read Lincolnſhire Mr. p. 11. l. 9. for exception r. acception, p. 12. l. 9. for oppoſed r. oppoſite, p. 26. l. 22. for trnd r. round. p. 27. l. 13. for inſtituted r. inſtructed, p. 30. l. 14. for ſpecified r. ſpeciphicall, p. 34. l. 12. for portable r. probable, l. 14. probable, r. portable, p. 35. l. 7. for Weſtern r. Eaſtern p. 37. l. 16. for ſtranger r. ſtronger. p. 40. l. 1 for po-r. poſture. p. 45 l. 23. for not, r. moſt, p. 54. l. 10. read of *Peter*, p. 72. l. 5. for ſuppoſition r. *ſuppoſitum*. p. 74 l. 27. for conſecrated, r. unconſecrated

# THE ALTAR DISPVTE, OR DISCOVRSE, CONCERNING THE SEVERALL INNOVATIONS OF THE *ALTAR*.

## *Of ALTARS.*

A Great Faction of Church-men has of late yeares, by many ſeverall innovations attempted to alter our Religion, and to new reforme that Reformation of it which was begunne by *Edw. 6.* and further matured by Queene *Eliz.* The pretence was, that our Anceſtors in the Reformation did depart too farre from Popery, out of favour to Puritanicall *Calvin*, and ſo the deſigne was, to have brought in Popery againe; but with a muzzle upon it at firſt (as Sir *Ben. Ruddiard* ſayes) which muzzell would ſoone have falne off,

or beene taken off, as is generally conceived. Amongſt other innovations, much care was had of Altars, many bookes were printed and ſet forth by authority in favour of them, but no man was ſuffered to ſay, do, or write any thing in anſwer or prejudice thereof. The times are now a little more propitious, and that audaciates me beyond my learning, or profeſſion to enterpriſe at this time ſomething for the better clearing of the truth in this caſe concerning *Altars*. If I faile not for want of learning and judgement, I ſhall not for want of ingenuity, and modeſty; and I wiſh that our *Altar*-Patrons had not beene ſo ſcurrilous and bitter as they have beene; for it ſeemes to me, that the venemous raylings and diſtempers of men within ſacred Orders, when they are treating of matters of Religion, caſt a great diſgrace upon the age we are borne in, the Countrey we are bred in, the Religion we are Baptized in. In this *Altar-diſpute*, foure things come into queſtion.

1 *Concerning the reality of Altars.*
2 *Concerning the propriety of the names.*
3 *Concerning the Altar poſture.*
4 *Concerning the ſanctity of the Altar, or its due adoration.*

## CHAP. I.

### 1 *Concerning the reality of Altars.*

AS for the maintaining of reall, and proper *Altars*, Doctor *Heylin* layes theſe grounds. Hee ſayes, that the Paſſion of our Saviour, as it was prefigured

prefigured to the Jewes in the legall Sacrifices, *a parte ante*: so by Christs Institution it is to be commemorated by us Christians in the holy Supper *a parte post*. A Sacrifice it was in figure, a Sacrifice in fact, and so by consequence a Sacrifice in the commemoration, or upon the *post-fact*. He sayes further, that if a Sacrifice be, there must also be both Priest and *Altar*. Yet he assignes these differences, that the former Sacrifices were bloody, as this is not; that the former Priests were from *Aaron*, ours from *Melchisedeck*; that the former *Altars* were for Mosaicall, ours for Evangelicall Sacrifices.

To shew the weaknesse of these grounds, we answer: that the word Sacrifice taken in a generall sense for any sacred office, or divine service performed, does not inferre any propriety of either Priest, or *Altar*; and if we take Sacrifice in that sense, as the Patriarchs, Jewes, or Heathens did, or as Papists now doe: we grant Priests, and *Altars* are necessarily implied thereby, but such a Sacrifice we deny our Communion to be.

Tis true, the Passion of our Saviour was prefigured in Sacrifices *a parte ante*, but very darkly; and if *Cain*, *Abel*, *Noah*, or *Aaron*, did sacrifice to foresignifie the death of Christ: yet their maine, or their meere end was not to make any such type, or figure.

Sacrifices were from the beginning as well before *Aaron*, as after, but the knowledg of our Saviors death was obscure under *Aaron*, but much more before the most knowing times under the Law, did not expect such a suffering dying Redeemer, as God had ordained, much lesse did those more cloudy times before the Law. The Rock in the Wilderne, the Manna, and divers other things were typicall, yet no Sacrifice, and Sacrifices may as well be, not typicall, and even

thoſe Sacrifices which are typicall, are not typicall, *qua* Sacrifices, more then Types are Sacrifices, *qua* Types. By the very light of nature, all Nations did agree in all ages in preſenting their God both with free will-offerings in teſtimony of his goodneſſe, and with expiatory Sacrifices in teſtimony of their owne ſinfulneſſe. Howſoever, all ſuch oblations, whether expiatory or gratulatory were equally Sacrifices, though not equally typicall; for all expiatory Sacrifices were not bloody onely, nor all gratulatory unbloody.

We read of *Cain* and *Abel* before the inſtitution of *Aarons* Order, that the one preſented to God his homage in part of his flocke, the other in part of his graine; the one did ſacrifice upon an *Altar* as well as the other: and that Sacrifice which was unbloody was typicall, and expiatory as well as that which was bloody, and that which was bloody might be gratulatory as well as that which was unbloody, or at leaſt nothing appeares to the contrary.

We read alſo of *Noah* that he had a diſtinct notice of cleane and uncleane creatures, and did ſacrifice accordingly, ſo that the Religion and Prieſthood before the Law was not ſo farre different from that under the Law, though pompe and ceremonies and ſome other accidentall parts were wanting, as from ours under the Goſpel: or at leaſt in matters of Sacrifice, it was little or not at all different. All Sacrifices alſo under the Moſaicall Law were not bloody, for Incenſe was offered to God as well as fleſh; and there was an *Altar* for Odours, as well as for blood: and all Sacrifices whatſoever received their value and acceptation from the Paſſion of Chriſt, as that did purifie them, not as they did typifie that:

for

for it seemes else that other divine services should not be so valuable, and acceptable as Sacrifices, nor those Sacrifices which were lesse typicall, as those which were more: and that no Sacrifices at all had beene admitted of by God from such men as did not understand their typicall nature, as few did either before, or under the Law. Besides it does not appeare that the Passion of Christ, was a proper, reall Sacrifice in fact, and therefore it was necessary that it should be prefigured, yet no necessity is, that it should be prefigured by Sacrifice *a parte ante*, or commemorated by Sacrifice *a parte post*. The death of our Saviour was rather a pious Passion, then a divine action, or service done to God, and though our Saviour did not resist, or shunne such a martyrdome wickedly inforced by other; yet he was not so active in it, as to imbrue his owne hands in his owne blood. So that if our Saviours Passion was a Sacrifice, it was but a figurative, improper, mentall Sacrifice, in as much as the meritorious sanctity thereof did not consist in the act done, but in the innocence, patience, and excellence of the party suffering. We cannot more properly call the death of Christ a Sacrifice, then we may the Crosse the *Altar*, or God the Priest, and we cannot properly say that God did sacrifice to himselfe upon an *Altar* of that forme and matter. It is a very lame inference therefore, that Sacrifice must now be to commemorate Christs Passion past, because it was prefigured by Sacrifice being yet to come, and because it was it selfe a proper Sacrifice in the act. Doctor *Heylin* sayes once, that Christ did not deprive us of all manner of Sacrifices, but onely those which had beene before, which might, if continued, have beene a strong presumption of his not comming in the flesh.

This seemes a weake reason, for if our Saviours Passion were a proper Sacrifice, it was a bloody one, and if there be the same reason of representing it past, as there was future by Sacrifice, then bloody Sacrifices are no lesse proper now to represent it, then they were before: and if so, why were former Sacrifices abolished at all? Surely the best reason why Jewish Sacrifices were abolished, is because those services were but shadowes of that body, which in our Sacrament is really presented and exhibited. If we doe acknowledge that the body of our Saviour is otherwise present in our Sacrament then it was in the Jewish Types, we must acknowledge that the shadowes of that body are the lesse needfull: for granting that Jewish Sacrifices and ours differ not in nature, but in circumstance; as their signifie a thing future, ours past, I doe not see but that our Sacrament is as meere a shadow, as their Sacrifice was, and that beasts now slaine might as well commemorate our Saviours death past, as they did prefigure it to come. The Doctor sayes that the Jewish Sacrifices were bloody, ours not; that the Jewish Priests were from *Aaron*, ours from *Melchisedeck*; and these he puts as substantiall differences, to make our Sacrament no Jewish Sacrifice. But these differences are not sufficient for his purpose, because we know that all Jewish Sacrifices were not bloody, nor does the order of *Melchisedeck* hinder from bloody Sacrifices, for if *Melchisedeck* did sacrifice, as it is most probable that he did, it is as probable that his Sacrifices were not all unbloody.

So then his other difference also is as fond, when he sayes that our *Altars* are for Evangelicall, not Mosaicall offerings; in as much as betwixt Evangelicall and Mosaicall offerings, he has not yet proved any

any other difference, but nominall, or circumstantiall onely: of the like reason and weight are the rest of the Doctors inferences, for as he has proved yet no true proper Sacrifice, so much lesse has hee proved any necessity of either Priest, or *Altar* in a downe-right sense. We may grant Sacrifice, yet deny both Priest, and *Altar*, for we read that the Passeover was called the Lords Sacrifice, yet we know it was not killed only by Priests, nor eaten upon an *Altar*, though it was the most honourable of Jewish Sacrifices, and most neerely relating to the Passion of Christ. So also the Passion it selfe of Christ, if it was a proper Sacrifice, yet it was offered up upon a woodden Crosse, not a stone *Altar*, and the Sacrificer thereof was not a Priest; wherefore we see plainely that all the Doctors allegations hitherto are frivolous, and altogether insufficient.

We come now from the Old, to the New Testament, and here Doctor *Pocklington*, and Master *Meade* lay hold of these words of our Saviour. *Leave thy gift at the Altar, and goe and reconcile thy selfe to thy brother, &c.* These words were spoken by our Saviour, whilst the *Altar* was in use, and before the Communion was instituted, and may more properly be interpreted of such an *Altar*, as men did repaire to with gifts, and offerings, then to our Tables, where we come rather to receive then give, yet our Divines now cite them to patronise the word *Altar*. It would little advance the reality of *Altars* that they had beene so named once by our Saviour: but here so much as the name used is not clearely proved. Doctor *Heylin* for his next evidence, cites 1 *Cor.* 11. *Doe this in remembrance of me, &c. As often as ye eate this bread, and drinke this cup, yee shew forth the Lords death till he come.* Here is (sayes Doctor *Heylin*)

*Heylin*) a Sacrifice whose nature is commemorative, here is in this Sacrifice an *Hoc facite* for Priests, different from the *Hoc edite, & bibite* of Lay-men: and so here is proofe both for Sacrifice and Priest: by this proofe it seemes, that the life of the Sacrament consists in this that it is a Sacrifice, and that the life of the Sacrifice consists in this that the Priest consecrates it, not that the people of God celebrate it; but I take this as a strange glosse of the Doctors, not agreeable to common understanding, or naturall to the text, or savouring of Protestantisme, and so I leave it as not worth an answer. He cites further, 13. *Heb. Habemus Altare*: and so he concludes that Saint *Paul* furnishes us both with Priest, Sacrifice, and *Altar*; if Saint *Paul* did here by *Altar* meane the Table, here is some authority for the name, not thing, but this is it selfe controverted: for first, it is plaine that the word *Altar* is taken for the *opulum*, not the thing upon which it was offered, for of this *Altar*, it is said that they may not eat which serve at the Tabernacle. Secondly, the Papists do not alwayes here by *Altar* interpret our Communion Table, and therefore sayes *Bellarmine*, *Non urgeo hunc locum quia non desunt ex Catholicis, qui interpretantur de cruce, vel de Christo ipso, &c.* But sayes the Doctor, I am not the first of the Church of *England*, that so interpret it, for Bishop *Andrewes* has it thus: The *Altar* in the Old Testament is called *Mensa Domini*, by *Malachy*, and of the holy Table the Apostle in 13. *Heb.* sayes, *Habemus Altare*. The Lev. Minister here rightly answers, that the Apostle here cals the Table *Altar* no otherwise then as *Malachy* cals the *Altar* Table, and that must needs be improperly: for the Jewish *Altar* was not a proper Table, more then the Table whereon the Shew-bread stood was an *Altar*.

It

It is certaine and plaine that the Syriack word, Luke 22. and the Hebrew in Saint *Matthew* is Table, and not *Altar*. And Saint *Paul*, Heb. 10. useth the word *Mensa*, and the word τράπεζα is frequent, and not denyed to be proper, but the word θυσιαστήριον is seldome used for the Table, and not properly at all, if we doe grant it at all used for Table, as is questioned. And therefore *Bellar.* gives a reason why the Apostles all their time used no other word then Table, especially not *Altar*, to which opinion the Bishop of *Durham* agrees, though not to the reason of it. And we know also that the Romish pictures present Christ, and his Disciples in their Churches communicating alwayes at a Table, not at an *Altar*.

We come now to the practise of the Antients, and they (as Doctor *Heylin* sayes) without scruple, or opposition, used the words Priest, Sacrifice, and *Altar*, not tying themselves only to those words, but not shunning the use of them: but the truth is, the Greek Fathers used the word Table more frequently, the Latin lesse; but both Greek and Latins used the word Table more frequently then *Altar*. But upon the reformation begunne by *Luther*, &c. both words beganne to be examined, and then the Protestants not allowing the Sacrament to be a Sacrifice, rejected *Altar* as improper, but the Papists, though they pretend not to disallow the word Table, yet in their reformed Canon of the Masse, they used not at all the word Table: and yet still in the Roman Pontificall we finde the word Table used. Howsoever the dispute being not about the meere use, but sense of the word *Altar*, we come now to other arguments.

All metaphors (sayes Doctor *Heylin*) allude to something which has reall existence in nature, and

therefore the Fathers in the word *Altar*, did allude to ſomething exiſtent. I anſwer, Metaphors muſt have ſome baſis to ſupport them, but that baſis may be any thing paſt, or incorporeall: Chriſt may bee called the brazen Serpent, the ſting of conſcience may be called *Ixions* wheele, &c. Yet there is no ſuch thing now as the one, nor ever was as the other; but (ſayes Doctor *Pocklington*) thoſe *Altars* which bore carpets, corporals, &c. could not be meer notionall, metaphoricall *Altars*, but ſuch were thoſe of the Antients, &c. *Ergo*. I anſwer, the ſame thing might be a notionall *Altar*, yet a materiall Table, and, as it was a materiall Table, it might ſupport carpets, &c. That curſed Tree whereon our Saviour ſuffered, was a metaphoricall *Altar*; yet it did not truly beare our Saviour, as an *Altar*, but as a Croſſe: but (ſayes the ſame Doctor againe) theſe *Altars* were ſuch as were frequented for oblations ſakes, to which none came without Sacrifices of wealth, as well as of prayſe. I anſwer, for preſents and almes Tables are as proper as *Altars*; and ſuch being but metaphoricall Sacrifices prove the Table to be the rather a metaphoricall *Altar*: but (ſayes Doctor *Heylin*) ſome Sacrifices are meerely ſpirituall, and to ſuch no materiall *Altar* is requiſite, for ſuch the heart is a ſufficient *Altar*, and every man is a ſufficient Prieſt: but the Sacrament is a Sacrifice, not onely ſpirituall and myſticall, but alſo externall and viſible, and to ſuch a Sacrifice, a viſible Prieſt and materiall *Altar* is requiſite. This is anſwered already in the *Paſchall Lamb*, for that was a Sacrifice viſible and externall, yet it required no materiall *Altar*; and ſo it may be ſaid of our Saviours crucified body: beſides, we may make a difference with Saint *Auguſt.* betweene the Sacrament it ſelfe, and that

which

which is visible in the Sacrament, and so deny any visible *Altar* to be necessary; and for further instance, man is said to offer up his soule and body to God as a reasonable Sacrifice, and the body being materiall, does not require any materiall, grosse *Altar*: but, sayes D. *Heylin*, if the Sacrament be but an improper metaphoricall Sacrifice, then no more a materiall Table, then a materiall *Altar* is requisite. I answer, though in that exception of a Sacrifice it be metaphoricall; yet as a Communion, it is a reall action, and requires a reall Table whence to communicate. So the Passion of our Savior, it was a tropical Sacrifice, but a proper execution, and therfore though our Saviour was sacrificed without a proper *Altar*, yet he was not executed but upon a proper Crosse: but (sayes the same Doctor) if the Sacrament be an improper, immateriall Sacrifice; it may not onely be celebrated without a Table, but without a Church also: any place may serve for such a Sacrifice: the Pulpit, the Pewe, the Belfrie, the Chancell may bee as proper *Altars* as the holy Table, and what a prophane Doctrine is this? We doe say that any place may be as properly called an *Altar*, but not that any place may be as fitly and honourably imployed to communicate in. Our Saviour did communicate in a common roome upon a common Table for necessities sake; and so we in case of necessity dare not despise such communicating, but we use not this example to prove a parity of all places: the Doctor knowes this is but a slanderous consequent, issuing out of his malice, not out of our tenet; for if the honour of the Sacrament doe not wholly consist in being a Sacrifice, or the honour of Sacrifice in the externall worke done, there is no more necessity of *Altar*, then Table; or that either *Altar* or Table

ſhould be held ſo eſſentially honourable to the Sacrament, and this may be held by him, which holds not all places equall and indifferent for divine ſervices. Wherefore, as for Saint *Cyprians* rule: *Euchariſtia in altari conſecratur*, which Doctor *Pocklington* affirmes to be undenyable: we ſay it muſt ſtand with our Saviours example, who did adminiſter the Euchariſt upon a reall Table, but upon an imaginary *Altar*, and ſo we are not oppoſed to it: but (ſayes Doctor *Heylin* further) materiall *Altars* are very antient in the Church, which if they were not erected for our Sacrifices, certainely they were for Popiſh, and this will prove Popery to be very antient. I anſwer, the Doctor has not proved formall ſtone *Altars* ſo antient, but if he had, he has not proved antiquity free from all error, and ſuperſtition, but we can eaſily prove the contrary: but Doctor *Heylin* proceeds thus; he which teaches that in the Primitive Church there was neither Prieſt, Sacrifice, nor *Altar*, properly ſo called, brings in confuſion and ruine into the Church, takes away all externall worſhip, inables every man to the Prieſtly function, and robs the Church of all due reverence. This is a ſtrange inference that I cannot ſufficiently honour the Sacrament, but under the name of Sacrifice, nor Miniſters, but under the name of Prieſts; nor the Communion-Table, but under the name of *Altar*. D. *Heylins* ſuppoſition herein of me, muſt bee more weighty then my own certain knowledge of my ſelf. Doctor *Pocklington* alſo concurres herein, for hee which denyes *Altars* (ſayes hee) may as well deny Churches, and he which denyes Churches, may as well deny the Throne of Biſhops in the Quire neere the *Altar*-place, and he which denyes Thrones, denyes the truth of Chriſtian Religion: by a ſtrange

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diſmembred, deformed kinde of argumentation; he makes *Altars* as neceſſary to be beleeved, as Thrones of Biſhops; and Thrones, as the ſucceſſion of Biſhops; and the ſucceſſion of Biſhops, as the rocke and foundation of all Religion. *Cartwright*, *Ames*, and thoſe of *Geneva*, and all other Countreys which cannot derive their lineall ſucceſſion of Biſhops from the Apoſtles are Puritanes, and Heretiques: though they ſcarce differ from us in any other point of conſequence, yet in this they are in worſe condition then the Papiſts. The Anchor of our Salvation is, that my Lord of *Canterbury* is lineally deſcended from Saint *Peter*, for no inthronization of Biſhops, no perſonall ſucceſſion; and no perſonall ſucceſſion, no derivation of faith can be from God to, &c. Were not this written againſt Puritans, or by ſuch as have an authority to prove *quidlibet ex quolibet*, it would deſerve laughter, and not an anſwer: but now we muſt be more ſerious. The allegation is, that there is the ſame evidence for *Altars*, as Thrones, and therefore ſince it is moſt impious to deny Thrones, it is the like to deny *Altars*. I wiſh Thrones had beene better proved, for if Thrones doe prove *Altars*, yet men of ſuch ordinary faiths as mine may ſomething ſcruple Thrones themſelves. Saint *Aug.* ſayes that Thrones were remaining at *Rome* and *Jeruſalem* till his dayes from the very Apoſtles times. Saint *Auguſtin* might ſee thrones ſtanding in both places, but when they were firſt raiſed, or by whom, or for whom, or for what reaſon; he could not underſtand but by relation, and what that relation might be, he has not expreſt: neither doe I thinke that his maine hope of ſalvation was chained to that relation, neither can I chaine mine to the ſame; for my part, I am ſo farre from making

Thrones or *Altars* my ſoules anchorage, that I beleeve neither to be Apoſtolicall, and till the Doctor can better convince me of them, I could wiſh hee would call in his Anathemaes; or rather Epigrams againſt ſuch Atheiſts as I am: but (ſayes Doctor *Pocklington* further) No *Altar*, no Prieſt; no Prieſt, no Rubrick, &c. but we ſay in anſwer, Firſt, that the relation betweene Prieſt and *Altar* is not inſeparable, as has beene proved. Secondly that the word Prieſt derived from ἱερεύς implyes not reall Sacrifice. Thirdly, if we did reject the word Prieſt utterly as leſſe proper then Miniſter, and leſſe fit to be uſed (as Sir *Francis Bacon* maintaines) and as we doe not affect to uſe it, yet we reject not the thing with the name, the ſame Miniſtry, the ſame ſacred order we retaine, and honour, and hold it as reverend as either Jew, or Papiſt doe their ſacrificing Prieſt-hood. But what conſequence is this? no Prieſt, no Ordination; no Ordination, no Rubrick; no Rubrick, no Law. He which oppoſes the word Prieſt onely, does not oppoſe the thing; and he which oppoſes not the thing, oppoſes not the Rubrick; and he which oppoſes not the Rubrick, oppoſes not the Parl. eſtabliſhing it: it is ſufficient that we oppoſe neither the thing Prieſt, nor the word, except onely in its Popiſh ſenſe as it intimates reall Sacrifice to us.

I come now to ſuch prooſes as cleere antiquity from meaning of reall proper *Altars*. And firſt wee read the word *Altar* ſometimes in the workes of antient Authors, but that is no prooſe that *Altar* was the common terme or word ſo uſed in common ſpeech, of that there is no prooſe, or colour at all; it is ordinary to uſe Metaphors in ſtudied diſcourſes, and as unuſuall to uſe them in our ordinary language

guage. That the word Table was first in common use at the beginning is very credible, that it is now wholly disused amongst Papists is evident, therefore when we see the change, but cannot perceive the certaine time or motion of that change, as it happens in the shadow upon the Sun-diall, we may well suppose that the mystery of iniquity has had its secret operation upon it, as upon divers other things. We finde secondly, in the most antient times, that it was a common objection made against Christians by Jewes, Pagans, and renegado Christians, that they had neither Churches, *Altars*, nor Images. And to this common objection we finde that the greatest Apologetick, and most learned Divines of those dayes did all unanimously yeeld that they had no materiall proper *Altars*, nor no other but Metaphoricall onely. *Celsus* objected to *Origen* that the Christians did avoid to raise βωμὸς, ἢ ἀγάλματα, ἢ ναὸς. *Cæcilius* askes *Octavius*, *Cur nullas aras habent, templa nulla, nulla nota simulacra? Arnobius* sayes to his adversaries, *Nos accusatis quod nec templa habeamus, nec imagines, nec aras.* And *Julian* who had beene a Christian, and knew their worship well enough, and lived after the erection of Churches, yet sayes to *Cyrill*, *offerre in altare, & sacrificare cæpisti*: 'twas strange if any Christian *Altars* then were, that neither Heathens, nor apostate Christians should know thereof: and yet the more strange that this being objected against Christians, and not being true, that Christians would not justifie themselves against so manifest an untruth. *Origen* answers that the Christians *Altar* was his understanding, and that prayers were his ἰδίαι θυμιάματα. *Octavius* answers that the Church Sacrifice was *bonus animus, sincera mens, & pura conscientia. Arnobius* confesses

confeſſes ſacrifices, but not corporeall, agreeing with the former that they were mentall only. And *Cyrill* gives not a denyall to *Julian*. Is it not to be wondred at, that ſo many men, of ſeverall places and times, ſhould all ſo farre prevaricate, and make ſuch fond anſwers, if they could have advantaged their owne cauſe, or ſatisfied their adverſaries, by affirming proper *Altars*, and ſuch reall Sacrifices, as our Doctors now affirme? How eaſie had it beene, and how true, & how neceſſary was it to have made this direct anſwer? Perſecution ſuffers not Chriſtians to build ſuch ſumptuous Churches and *Altars* as you doe: but we have *Altars* as proper, and would build Temples as ſtately as you doe, if we had power and liberty; we deny not al Sacrifices, as you erroneouſly object, we deny not true, viſible, externall Sacrifices, we deny only Jewiſh, bloody, and meerly corporeall Sacrifices: ſo that the force of that objectiō is againſt our hard condition, not againſt our worſhip or Religion. But Mr. *Mede* ſayes that theſe Apologeticall Divines denyed *Altars*, under the Heathen name *Cupas*, not denying the Church word *Συσιαστήρια*: whereby he accounts them meere cheaters, and triflers, not regarding whom they treated withall, or the current ſenſe of the words according to common acception, but deſiring to obſcure truth, and delude their opponents, this is to bee ſlighted as a toy. *Pocklington* takes pains to prove Churches out of the Scripture, & antiquity, & ſayes that thoſe Churches had *Altars*, to which none came without oblations, and that with thoſe oblations, captives, widowes, orphans, &c. were relieved. He alſo inſiſts upon the great names of Thrones and Synods: but his prooſes are moſt of them indefinite, both to time, place, and thing. We ſay, that before *Conſtantine* few Churches

ches were, especially so formally, built with Thrones, and other divisions, as he seemes to intimate, and in respect of the vast surface of the earth scarce visible, or considerable, especially to severall men, living in severall places, and at severall times, such as the Apologeticks were. And yet the word Church is taken sometimes for any place where God was publikely worshipt, and sometimes for the congregation it selfe of the faithfull named by such a Towne, City, or Country; and in this sense, and no other the Church of *Rome*, is said to maintaine in it, 1. Bishop, 46. Priests, 7. Deacons, 7. Sub-Deacons, 42. Acolythites. Exorcists, Readers, Porters, 52. Widowes, 1500. Poore. It is not meant that any locall materiall Church in *Rome* during the times of persecution, was so rich, capacious, or stately: for this would evince more then a meere toleration of christianity, and yet we read not of so much. *Hospinian* for the space betwixt Christ and *Constantine* more reasonably collects, that those *Altars* which were then, were neither fixed nor of stone, which sufficiently cleeres that they were woodden unfixed Tables, not stone, and fixed *Altars*: for if Christians during Heathenisme, had liberty to build and meete in such formall Churches, and had such Synods, Thrones, Libraries, Schooles, Gazophylacies, as the Doctor labours to prove, they could not want power, or opportunity to adorne or inrich *Altars*, or to fix them and fashion them as they pleased. And thus the ages before *Constantine* might be defective in Discipline by reason of persecution, and we may suspect the ages after for their superstition. *Constantine* was too pompous in Discipline, and soone inclined to Arianisme, and long deferred his owne Baptisme; in his times the foundations

tions of Popiſh uſurpation beganne to be laid. Then it was ſaid, *hodie venenum infuſum eſt Eccleſiæ*: then it was ſaid, That there were as many Religions as opinions, and opinions as men. I aſcribe not to antiquity ſuch infallibility as ſome do, and yet many things might fit thoſe times which fit not ours, and many things may be miſreported, miſunderſtood, and miſtaken by us in theſe times; wch perhaps were not in ſuch repute of old, as we now beleeve. Our third reaſon againſt materiall and proper *Altars*, is grounded upon the Fathers. *Euſebius* often cals that of Chriſtians, an unbloody, and reaſonable Sacrifice: the word Unbloody is uſed in oppoſition to corporeall and ſenſitive things, the word Reaſonable, to reall or vegetative things; for if we conceive that Reaſonable, and Unbloody diſtinguiſh from Jewiſh Sacrifices, we muſt underſtand notionall, or mentall Sacrifices, becauſe the Jewiſh were not all bloody. The ſame *Euſebius* alſo ſayes that we are appointed to offer daily to God the commemoration of Chriſts Sacrifice διὰ τῆς θυσίας. A Kings deputy is entertained as a King, and its an honour to him; but Kings are not entertained as deputies, that's derogatory: ſo, if this were a Sacrifice, it were an undervaluing, leſſening word, to ſay it were a meere commemoration, or inſtead of a Sacrifice. In another place alſo he cals it μίμημα τῆ θύματος, that which is the repreſentation of a proper Sacrifice, is not it ſelfe a proper Sacrifice, theſe things differ in predicament. And to put all out of doubt, *Chryſoſtome* by way of correction, for more proprieties ſake, having call'd it a Sacrifice, addes this word μᾶλλον, to ſhew that it is in propriety but ἀνάμνησις τῆς θυσίας. It may be called a Sacrifice figuratively, but in truth it is rather the remembrance of a Sacrifice. Our fourth

reaſon

reaſon is taken from the acts of our Anceſtors in the reformation, who did expreſſe great diſlike of *Altars*, and did remove, and aboliſh the ſame as Popiſh innovations. We will therefore againſt Doctor *Heylin*, make theſe two things cleere.

Firſt, that the Reformers were very adverſe to *Altars*.

Secondly, that they were ſo upon juſt grounds.

*Conſtantines* times, though not ſo pure as the former; yet were farre more pure then thoſe which ſucceeded; for Antichriſts entrance is obſcure: he ſeemes likes *Melchiſedeck* without pedegree, as to ſome of his myſteries of tyranny: He beganne to worke preſently after the the infancie of the Church, but as to his ſolemne inthronization at *Rome*, he is much younger then *Conſtantine*. *Tantò mo'uerat Romanam condere gentem.* It appeares by Saint *Ambroſe* his inſulting over *Theodoſius* that the Hierarchy was advanced in good times, and that by the blinde zeale of ſome men otherwiſe very good. *Altars* had gotten great adoration before St. *Ambroſe*, but that adoration was not wholly abuſed till the inſtallment of Antichriſt; and then the Sacrament was ſoone turned into a preſent propitiatory Sacrifice, and the forme of a Table being utterly rejected, a ſtone *Altar* was received into its place, and an immolating Prieſt ordained. Prieſt, *Altar*, Sacrifice, are now growne the common termes, and onely proper words, and though the inſtant creeping in of this factious change be not knowne, yet the change is now apparent, it is now as plaine, that theſe words are growne common, as it is that they were not ſo from the beginning. And for this cauſe our Engliſh Martyrs, were neceſſitated to uſe theſe words converſing with Papiſts at that time

when no other words were current: and this is no proofe for the propriety thereof. *Frith, Lambert,* &c. mention their examination touching the Sacrament of the *Altar*: and ſo muſt I now repeate the ſame name, and ſo muſt any man in the ſame caſe, but what? this mention or repetition proves not our approbation thereof. So that the Parliament, 1. *Ed.* 6. uſe the name both in the act, and in the writ granted thereby: but what? neither was the tide of language yet turned, nor the reformation in any degree perfected: and ſo in the firſt Liturgy, the word *Altar* for the ſame reaſon is uſually mentioned: but in the ſecond Liturgy we ſee the better judgement, and more ſetled practiſe of the State, by the utter rejection of the very names of Sacrifice and *Altar*. But the Doctor replyes that the ſecond Liturgy was introduced upon no other juſt conſideration, but onely to pleaſe the fond, pragmaticall, puritanicall humor of *John Calvin*. King *Edw.* 6. comming to the Crowne 1547. found the enterpriſe of altering Religion very difficult and dangerous, and not ſuddenly to be expedited. Young he was, and deſtitute of a competent number of truſty, potent, and learned Miniſters, and his Father had altered nothing but in diſcipline onely, and his taske now was to extirpate a ſenſuall Religion of great antiquity, and yet within ſixe months he ſets out his injunctions, wherein he preſcribes divers things tending to a reformation. Some few months after in Parliament, the Sacrament is commanded to be adminiſtrrd *ſub utraque ſpecie*, and a Writ therefore awarded; in both which Act and Writ, the vulgar common name is not yet diſuſed. In 1548. Images are ejected, and a new celebration of the Sacrament ordered: The firſt Liturgy is now compoſed,

poſed, and *Bucer* ſent for, and as yet the word *Altar* is not quite relinquiſht. In 1549. the King having thus farre adventured to countenance Proteſtantiſme, he now adventures to ſtrike at the heart of Popery, by pulling downe the Maſſe; but this hee does by Proclamation, not daring to put it to votes in Parliament. Upon this a great rebellion is raiſed in the Weſt, the French King alſo bidding defiance at the ſame inſtant; and now *Bucer* firſt arrives. In 1550. great troubles hapned about the Protector, but the Weſt being calmed, and the French threatnings diverted, Biſhop *Ridly* is commanded to take downe *Altars* in his Dioceſe, and in *Pauls* Church it ſelfe the *Altar*-wall was removed: by the Kings letters alſo to *Ridly*, it appeares that *Altars* had beene diſplaced in many other parts before, and the Act is allowed by the King to be good and godly, though our Doctors now terme it an horrible outrage: and by this it ſeemes that *Bucer* and *Calvin* were not the firſt inſtigators thereof. In 1551. we read of *Bucers* death, and the arraignment, commitment, and execution of the Protector; and now *Hooper* in his Sermon before the King, preaches againſt the remainder of *Altars*, yet ſtanding as occaſions of ſuperſtition. In 1552. a Parliament eſtabliſhes the ſecond Liturgy in ſtead of the firſt, and finally, and generally demoliſhes *Altars*, not uſing ſo much as the name of Sacrifice, or *Altar*. And by ſuch limits and degrees did the Kings power increaſe, and the reformation ripen; but amongſt theſe publike affaires we may take notice alſo that ſome other conſiderable paſſages did intervene. *Bucer* about Autumne, 1549. received advertiſements from *Calvin* not to be *mediis conſiliis authorem vel approbatorem*, and to be inſtant with the Protector for the taking away of

ſuperſtitious ceremonies. The like counſell alſo *Calvin* had ſent to the Protector to goe on in abrogating all ſuperſtitions without regard of correſpondence abroad, or peace at home, ſuch cautions being onely requiſite in civill, not divine affaires; for in theſe the word of God is the ſtrict rule, and nothing is more diſtaſtfull to God, then to alter, or mitigate divine precepts according to worldly wiſdome. His adviſe alſo was further that the Protector would haſten the compounding of ceremony differences, and to ſupport *Hooper*, a man zealous againſt *Altars*, and ceremonies; and one that had intereſt in the Duke of Northumberland. In his letters alſo to *Farellus* 1551. it appeares that *Calvin* had written to the King, and that his letters had beene gratiouſly accepted both by the King and his councell, and that the Arch-Biſhop had wiſhed him to write more frequently, and that the Arch-Biſhop alſo had received letters from him; and that the State had received the like advertiſements from *Bullinger* alſo. Theſe pious indeavours of *Calvin* ſeconded by *Bullinger*, *&c.* ſo honourably entertained by the King, and his Prelates and Counſellours of State; nay, and by the whole Parliament, Doctor *Heylin* traduces as the buſie offices of his tampering, practiſing, and unhappy medling: and thus through *Calvins* ſides our heavenly inſpired Anceſtors are wounded, and through their ſides our Religion. 'Tis true, the firſt Liturgy had a Morall, though not a Mathematicall perfection in it; and ſo it was atteſtated by *Fox*, *&c.* But this concludes not that therfore it was altered only to pleaſe *Calvin*; for though in the firſt Liturgy, nothing was introduced but what was good and godly, as might be well juſtified; yet that was more good and godly which was afterward

ward introduced in the ſecond: the one might bee as *Nehemiahs* Temple, the other as *Solomons*, both beautifull, yet one more beautifull. He that rightly conſiders the Acts of *Edw. 6.* and his ſhort raigne, will wonder to ſee ſo much, not ſo little done in ſuch a ſpace of time: eſpecially ſince his Peeres was ſo factious, his people ſo ignorant, and his Clergy ſo Popiſh. Had not Divines alſo beene ſo averſe at home to reformation, the conſultation of forrain Doctors was neceſſary, eſpecially of ſuch as had beene actors and ſpectators abroad in the like alterations: but ſuch Doctors were now pretious in the world, the Harveſt was farre too great for the Labourers, and the age alſo too queaſie to endure their rigor. It is no wonder therefore if *Bucer* came not till two yeares after the beginning of the reformation, and if *Calvin*, *Beza*, and *Bullinger*, came not at all. *Tanta molis erat Romanam extinguere gentem.* Doctor *Heylin* ſuppoſes *Calvin* pragmaticall, becauſe he was not ſent for into *England*, though he proffered himſelfe unſent for, and was ſo forward to ingage himſelfe by his aviſoes: but this is ill ſuppoſed, for *Calvin* was knowne to be a rigorous man againſt ceremonies, and the pompe of Prelates, and this made him terrible here in *England*. *Hooper* is a ſure inſtance of this, for being a learned pious Biſhop, his meere conſent with *Calvin* caſt him out of his Biſhopricke, and ſcarce could he ever obtaine his reinveſtment, though the King countenanced him, though Northumberland ſupported him, though the greateſt of forraine Divines intreated for him. So tender a point, even in thoſe dayes was it to touch upon ceremonies, the darling of Epiſcopacie, and ſo jealous were the holieſt of our Prelates in a caſe of ſuch concernment to Hierarchy. Certainly

ly *Hooper* and *Calvin* had the ſame oppoſites, and friends; and therefore though the King and Councell did not ſend for *Calvin*, *Bullinger*, &c. becauſe the Popiſh and Epiſcopall faction hated them; yet they kindldy embraced their counſels, and (as farre as might be) put them into execution. The meere Popiſh faction could not have deterred, or retarded the King and his councell, we ſee greater matters carried againſt that ſide, ſome other more potent enemies both *Hooper* and *Calvin* had even in thoſe zealous times; but in other ceremonies whatſoever difference might be, I doe not ſee but that in the amoving and condemning of *Altars*, all ſides did fully agree, and that *Ridly* and *Cranmer* were as forward as either *Hooper* or *Calvin*. It is manifeſt alſo that Queene *Eliz.* in her reſtitution of Religion was as ill affected to them, as her brother had beene in his firſt reformation, aboliſhing both the name, forme, and uſe of them, and adhering wholly to the ſecond Liturgy, and imitating in all things her brothers paterne. And it is as manifeſt, that in all the raigne of King *James* under any viſitor whatſoever, there was no queſtion ever moved concerning the name, nature, paterne, or adoration of any *Altar*, till theſe later yeares made them a ground of ſchiſme. We may more probably gueſſe that *Edw.* the ſixth, and the beſt of his Clegry would have followed *Calvin* further if they had had power, and further time to perfect their deſignes, then that they followed him too farre, being deceived by his Puritanicall faction. But Doctor *Heylin* blames *Calvin* for being an enemy to middle counſels in performing Gods ſtrict commands: not to regard humane policie in ſuch divine affaires, the Doctor cals going on without fear or wit. We know how far *Saul* departed

parted from Gods command for politick reſpects when he would offer Sacrifice before *Samuel* came, and when he would reſerve ſome of the Amalekitiſh ſpoyle for Sacrifice; yet this was not meere temporall wiſedome: Sacrifice was his end, and the ſervice of God in both, yet we know ſtrict obedience had beene better accepted then ſuch uncommanded Sacrifice: beſides, though *Saul* was ſtrictly commanded to deſtroy the Amalekites, yet he was not commanded to deſtroy the Amalekites without all preparation, conſultation, or opportunity: Gods command did binde him from all mitigation in the execution of it, but not from all policie in effecting it. So King *Edw.* the ſixth, received a command from God to expell Popery; in this caſe for want of power, the King might awaite time and opportunity wherby to compaſſe his end, as he did; but being maſter of opportunity, he might not by any diſpenſation depart from that end, or faile of executing his commiſſion to the utmoſt. When *Calvin* diſſuaded from middle counſels, he took notice withall of the ceaſing both of forreine and civill warres, (as appeares by his letters) ſo that we may well ſuppoſe his counſell was chiefely touching the end, not the meanes: for the end is ſtrictly defined by God in divine affaires, but the meanes are commonly left to humane adviſe. Let the Doctor carp at *Calvin*, and at our Anceſtors, for crediting ſo medling a fellow, let him diſdaine that *Elijah*, or *Baptiſt*-like ſpirit wherewith God had ſo plenteouſly anoynted him: but this is no warrant for us to doe the like. We may better imagine that *Calvin* was one of the bleſſedſt inſtruments whom God fitted, and qualified for the moſt bleſſed imployment which was ever effected ſince the redemption. Wee

may better conceive that in *Calvin* and *Luther*, the two Testaments of God rose againe after they had beene slaine in *Babell*, and after that their carkasses had laine unburied in the streets for so long a time, and that by their sacred testimony the sunne it selfe was relieved from a totall obscuration, and a greater, and more grosse darknesse was chased away from the face of Religion, then that which the *Aegyptians* groped with their hands. But (sayes Doctor *Heylin*) in *Germany Altars* are still retained; and there the reformation was complete: and so complete reformation, and *Altars* may well subsist together. I answer, *Altars* doe remaine in *Germany*: but it seemes in the first place *Luther* was no favourer of them, for he reproves it in *Carolostadius*, that he did by force shew downe *Altars*, when by dispute hee ought to have expelled them. Secondly, it appeares by the same story that *Altars* were in many places very offensive. Thirdly, the Lutherans use and repute their *Altars* as meere Tables: and we admit that the formall relation of an *Altar*, is not the externall forme as its wood or stone, round, or square, &c. but its imployment for Sacrifice. We allow *Oecolampadius* to say, that for peace sake we abhorre not from the title of Sacrifice, so no deceit be carried under it. But we say, if not for peace, and such as is free from deceit, wee doe abhorre the word Sacrifice, much more the thing. We allow with *Zanchy* also, *Quod neque Christus, neque Apostoli prohibuerunt Altaria, aut mandarunt, quid liguris mensis utantur*: we allow both external forms in themselves indifferent, *modo absit superstitio*: nay *Calvin* himselfe (that man of rigor) did leave a stone *Altar* standing at *Lausanne*. But if *Altars* be not necessary causes, yet as they are possible occasions of superstition, with

our

our Ancestors we reject them. The Fathers did use the words *Altar*, Sacrifice, &c. harmlesly as to themselves, but not as to others, who have mistaken their meaning therein; but this very mistake is avoyded by our Ancestors. The Germans herein imitate the Fathers, being not so scrupulous in a meere occasion of abuse; I doe not say that they doe ill, but I say they doe not so well as we, who avoid all misinterpretation both in our selves and others; besides that which is not necessary to them by Law, is so to us, for we are bound to beleeve, that such a King and such a Councell as ours were in the reformation, being instructed also by such forraine Doctors, would not have abolisht *Altars* contrary to the disposition of those different times, but upon very good and godly considerations. And certainely if the forme and name of *Altar* were so considerable held to our sanctified illuminated Law-makers, then the reality thereof was of deeper consequence, and much more to be provided against. And therefore it is sufficient to alledge, that in our Liturgy in force there is no mention of *Altars*, or Sacrifices, and that Sacrifice which is mentioned in the Sacrament, is onely of spirituall praise, and that wherein no other Hoste, but our soules and bodies are offered unto God. And so in our bookes of Homilies publikely authorized, we are warned not to make a Sacrifice, but a memory of the holy Communion: And in the booke of Articles it is maintained that the Popish Lambe is a blasphemous figment, and pernicious imposture, and we are not supplyed with any other instead thereof; and yet if our Communion be at all a Sacrifice so properly called, how can it differ from the Popish Lambe? So lastly in the Catechisme confirmed and inlarged

by King *James*, 1603. The two Sacraments are there named, and called, one of Baptiſme, the other of the Lords Supper; there is no mention made of *Altar*, as if the Communion might fitly ſtill be called the Sacrifice, or Sacrament of the *Altar*, as the name in Popiſh times.

## CHAP. II.

*Concerning the propriety of the Name.*

THus we ſee there is no *Altar* but tropicall, and the name cannot be proper, where the thing is improper: and yet we further ſay, that as the name *Altar* is leſſe proper; ſo it is alſo leſſe antient then Table, and in both theſe reſpects leſſe convenient to be uſed. For antiquity, D. *Pocklington* affirmes, that *Noah* built an *Altar*, and *Noah* being a Chriſtian, his *Altar* was a Chriſtian *Altar*; and hence it reſults, that the *Altar* amongſt Chriſtians, is farre antienter then Table.

To this we reply, that If *Noah* was not a Jew, becauſe not deſcended of *Judah*, nor of the Moſaicall Religion, becauſe he was many hundreds of yeares antienter then *Moſes*, by the ſame reaſon he was not a Chriſtian, being anceſtor to Chriſt himſelfe. And as for his Religion it does not appeare that hee had therein any nearer relation to Chriſt, then *Moſes*, eſpecially in Sacrifices, for as *Moſes* had his bloody Sacrifices, ſo had *Noah*: and as *Moſes* in his bloody Sacrifices did obſerve a diſtinction of cleane, and uncleane creatures; ſo did *Noah*. Wherefore if *Noah* be no Jew, it followes not he was a Chriſtian; and if a Chriſtian, it follows not his *Altar* was a Chriſtian

*Altar*,

*Altar*; and if a Chriſtian *Altar*, it followes not that it is that Chriſtian *Altar*, which we call the Communion Table. And ſurely Saint *Ambroſe* is ill applyed, as to this purpoſe, to prove that the Chriſtian is antienter then the Jew: as if that becauſe *Altars* came in with *Noah*, therefore Tables came not in till under the Ceremoniall Law, or as if it concerned us to ſtrive about the generall indefinite words of *Altar*, or Table, in this diſpute of the Communion Table. Our diſpute is about that Table, or other utenſill whereupon our Saviour did eate both the old Paſſover, and his new one; and this Saint *Matthew*, and Saint *Luke* call a Table, uſing the ſame word as is uſed for that utenſill whereon *Dives* his meate was ſerved in; and the Papiſts deny not the propriety of this word, nor the uſe of the thing, onely Doctor *Pocklington* affirmes our Saviour to have ſupped upon the pavement, not that he can thereby averre his *Altar*, but that he may impugne our Table. If the Sacrament be a true Sacrifice, it followes not that Sacrifice ever implyes any *Altar*: but we have diſproved it to be a Sacrifice, we prove it to be μᾶλλον, rather a commemoration of a Sacrifice, nay even that Sacrifice which it does commemorate, was not ſimply, it was but *ſecundum quid* a Sacrifice. Wee ſay our Saviours Paſſion as to its vertue was the moſt odoriferous Sacrifice that ever was, but as to its manner of oblation it might be as figurative a Sacrifice, as the Croſſe was an *Altar*, or as the crucifiers were Prieſts; and if Chriſt did by way of proper Sacrifice offer himſelfe for us on the Croſſe, yet its no neceſſary reſult, that he ſo offers himſelfe to us in the Sacrament: for the Sacrament, if it be any, it is but a commemorative Sacrifice at the moſt: but ſayes *Pocklington*, he that admits commemorative Sacri-

fice, admits Sacrifice. *Ergo.* I answer, when we allow a two-fold Sacrifice, one of propitiation, another of commemoration; one reall, the other representative of the reall onely, we intend the one to be proper, the other improper; the one truly so called, the other as it represents the true. So we difference a painted from a living man, and a Stenicall from a true King; for neither is the picture a man, nor the Actor a King, but improperly. But sayes M. *Mede*, admitting no true Sacrifice, yet the Table is a true *Altar*; for Table and Altar both have the same *genus*: *Altar* and Table differ as Church and house, *Altar* is a holy Table, as Church is a holy house: so the difference is specified onely. I answer:

First, all Sacrifice is not offered as *epulum*, some things are offered neither edible, nor potable, as Incense, and by this it seems that the relative formality of an *Altar* is not meerely to support sacred repasts, as it should, if it were onely a sacred Table.

Secondly, this crosses the typicall intention of Sacrifice, for in this sense Christ was no proper Sacrifice, nor his Crosse an *Altar*.

Thirdly, in the Jewish Temple there was both a sacred *Altar*, & a sacred Table; and as they had severall names, so they were different in forme, and fitted for severall uses, although both their uses were sacred.

Fourthly, if we admit Table to be called *Altar*, in respect of the sacred food there presented, not thereon sacrificed, this opposes not our opinion, but in regard that holy Table expresses as much as *Altar* in Master *Medes* sense; but the word *Altar* does not alwayes expresse so much as holy Table in our sense, as the vulgar now use it, for this reason it is not so fitly used in common speech.

Fifthly, *Altar* is more indefinite and uncertaine then

then the holy Table, for as Sacrifice is appliable to all divine services of Heathens, Jewes, and Papists; so *Altar* is as generall: but our Service here being more eminent and excellent, deserves a name as peculiar. A King is a man and more, hee is truly a man, yet his distinct name of King is more fit to be be used: for the title of King, includes the name of man; but the name of man does not include the title of King. The Doctors being so egar for the names of Sacrifice and *Altar*, ought to have proved those names the most honourable; but of this they have made no proofe at all: for even amongst the Jewes, obedience, humiliation, and internall prostration of the soule was of more acceptation in the sight of God, then the flesh of Buls, or the fat of a thousand Rams. The Passeover also, which was both Sacrament and Sacrifice; yet was farre more reverent as a Sacrament, then as a Sacrifice: and they which did keepe that with the inward preparation of an humbled spirit without legall purity, were more accepted (as appeares by *Hezekiahs* Passeover) then meere legall preparation could make any. Besides, the Table to our Sacrament is not as the *Altar* was to the Jewish Sacrifice, for the Jewish *Altar* did sanctifie the Sacrifice, but our Table borrowes its sanctity from the Sacrament. We therefore honour the Table as a sacred Utensill, but wee attract no honour from it, we hold it a diminution to name the Sacrament by the *Altar*, when we may more honourably name it by the body and blood of our Saviour. For our Princes sake we bowe to his chair, but we denominate not the Prince by his chaire, or bowe to the Prince for the chaires sake; neither doe we disgrace the word Table, or *Altar*, when we denominate not the Sacrament by them,

but

but contrary to the Papists, we rather name the Sacrament by the body of Christ, then by them, as we stile Kings rather by Nations then Castles, or Villages, though they be equally Lords of both. The Jewes had Sacraments more honourable in nature then meere Sacrifices, and our Sacraments are farre more pretious then the Jewish, and therefore the words Sacrifice and *Altar* must needs be lessening words to our Sacrament. And were they not lessening words, yet for other reasons, wee see our Ancestors have disused them; and chosen rather to nominate the Sacrament by the body of Christ, then to descend to a community of name therein with Jewes, Pagans, and Papists. And we may conceive, that if our Ancestors had no respect to future abuse in abolishing the words Sacrifice, and *Altar*; yet they might have to former: for *Altars* as they are Jewish are to be deserted, as Paganish detested, as Popish abhorred. The brazen Serpent might have remained as free from abuse after *Hezekiahs* dayes, as it had done before; and yet though the sinne might have beene reformed, & the thing reserved, that good King out of indignation, as wel as prevention, takes it away, and defaces it. We may read further of this, *Exod.* 23.13. For the same reason the Greek Fathers would not use the word βωμὸς, but θυσιαστήριον, nor the Latins *aru*, but *Altare*: because they would avoid community with Heathens, though there was no sinne in the bare words. And this kinde of detestation is commended as pious by Sir *Francis Bacon*, even against words in themselves offencelesse, where better choyce may be had, and where great abuse has beene offered. To conclude then, if words may bee prophaned, and made unchristian, meerely by comming into the mouths of Pagans, &c.

&c. Surely much more impurity and offence is likely to ſtick upon the things themſelves: but in things abuſed by Papiſts, wherein we ought to to elongue our ſelves from them, I thinke we ought not to look upon them as the Primitive Chriſtians did, the Jewes, but as the Jewes did Heathens. For the Jewiſh Religion had beene true, and was rather altered then aboliſht, and that in accidents, rather then in ſubſtance; and ſo we muſt not hold of the Popiſh ſchiſme. And it may be conceived, that our Anceſtors in the reformation did ſhun correſpondence and conformity with Papiſts in ſome things and words otherwiſe indifferent, not onely for conſcience ſake, but alſo out of policie; for my opinion is that our approaching towards Popery in ſome of their rites, and traditions, does the more obdurate Papiſts, and make our cauſe ſeeme a weake and warping cauſe. But this is a *ſic videtur* onely; I obtrude it upon no man, it may be the good worke which the piety of theſe warping times ſeemes ſo willing to incline to, is more viſible to Doctor *Heylin*, then it is to me.

## CHAP. III.

### *Concerning the Altar poſture.*

AS for the poſture of the *Altar* or Table, it is not of it ſelfe of much conſequence, but our Innovators are now very ſtrict in urging it upon us, and that onely for innovations ſake. Doctor *Pocklington* in favour of this Poſture, takes great paines to prove that Chriſtianity for the firſt two hundred yeeres, was not ſo oppreſſed and perſecuted, but

that Churches and *Altars* might have beene, but if thoſe Heathen Emperours did not extirpate Religion, this is no proofe that they did protect it: and if they were ſome way indulgent to the perſons of Chriſtians, this is no proofe that they were not adverſe to the Religion of Chriſtians: we will rather admit with *Platina*, that the Chriſtians had no Churches for 150. yeares, but onely *Sacella nbdita & plerunque ſubterranea*; and though under *Pius* the firſt, ſome meane Churches were, yet under *Dioclesian* they were demoliſht againe; and therfore it is moſt portable, as he ſayes, that during thoſe times of uncertainty and calamity, *Altars* were unfixt and probable, or (according to *Strabo*) placed *ad diverſas plagas propter aliquam locorum opportunitatem*, and *Gu. Biel* mentions a woodden *Altar*, at which the Popes did officiate; and it was removed from place to place, *Vbicunque Romanus Epiſcopus latuerit*. Theſe deſcriptions agree rather with a Table then an *Altar*, and rather with our poſture thereof then theirs: but it is a wonder, ſince the Doctors would faine prove ſuch toleration of Religion, that Churches and *Altars* might have beene before *Conſtantine*, that they make no proofe at all that any were; but even ſince *Conſtantines* time, *Altar* poſture is but poorely maintained. Doctor *Heylin* for his firſt proofe alleadges, that the Primitive Chriſtians prayed towards the Eaſt, and that the reaſon thereof was, becauſe the Table was placed at the Eaſt end of the Church. And ſayes he, if the Table was placed Eaſt-ward, then doubtleſſe in the moſt eminent part of the Eaſt, that no man might have place beyond it: for any man ſtanding beyond the Table, muſt either not pray towards the Eaſt, or not towards the Table. Be it granted that the

Antient

Antient Christians had a custome to pray πρὸς τὸ ἐλαίκον κλίμα, and that because our Saviour hung upon the Crosse with his face West-ward, as both may be questioned; yet this we receive onely from writers which lived West from *Judea*, where our Saviour was crucified; and this justifies it not in the Westerne parts of Christendome, and if it does, yet what followes? does the reason of this maintaine the *Altar* posture. So is it therefore a sinne to take the wall of the *Altar* when we pray? or if this be a sinne, can it be no wayes avoided, but by the *Altar* posture? Amongst the Jewes, the West was most honourable, and yet the Arke was not so fixed to the West wall of the Oracle, that the Cherubins might not stand betweene; and therefore honour is not alwayes rigorously, and superstitiously to be applyed. Besides, if our Saviours posture on the Crosse be the rule of our posture in our devotions, this rule extends not to all Christians, but onely to such as lie West from *Judea*; for those which lie East, by the same rule, if they will not turne their backs to our Saviour, ought to turne their faces to the West: but why should any certaine postures bee held so necessary, when all nations cannot agree in the same for the same reason? Whatsoever was formerly by some imagin'd, we know that the East is named so from the rising of the Sunne, and wee know the Sunne has neither rising nor setting, but comparative, and so *America* is as properly East, as *China*, for if *America* lie West to us, yet it lies East to *China*, which lies East to us. The Doctor tels us not certainely whether the Antients prayed East-ward, because their Churches were so built, or whether they built so, because they prayed so, but both wayes he makes use of it for his owne posture; al-

though we may both wayes as probably thus retort to the contrary. If the Christians prayed Eastward onely, because their Churches were so built, then they held that posture of praying in it selfe indifferent, and if they built so because they prayed so, then they held the posture for building so to be indifferent: and sure the proofe is very weake, that the Primitives did put any vertue in all places of the world either in building or in praying Eastward, since it is most apparent, that private dwellings, and Pagan Temples, and Jewish Synagogues were at first converted into Churches, and some new erections were not contrived in this Eastern posture. For his second proofe, the Doctor sayes, that anciently (according to Bishop *Jwell*, the Quire or Chancell was drawne with curtaines, and this would be very unsightly (he sayes) if the Table should stand in the middle, or farre from the wall. The Doctor here makes no difference betweene a Cathedrall, and Parochiall Church, for in Parochials a curtaine may hang at the Chancell dore without incumbrance, and in Cathedrals it may be drawne in the middest of the Quire without any inconvenience, though the Table stand not neere the wall. In our Cathedrals, the Quires are now so spatious, that a third part of them may bee assigned to the βῆμα or *Altar* place, and yet all the congregation may stand in the other division, nay, if in Saint *Pauls London*, the *Altar* wall were againe removed, as it was in *Ridleys* time, the *Altar* would be seene standing in the very middle of the Quire. For his third proofe, the Doctor cites the *Altar* in the Church of *Antioch*, which not standing to the East, is storied to have differed in posture from all other Churches. If it be granted that all Churches in the

West

West parts from *Antioch*; nay, all of the whole world had *Altars* standing towards the East; this proves not that they touched the East wall, and stood side wayes. The Doctors fourth proofe is from the divisions in Churches, for first occurred (hee sayes) the seates of the Presbyters, and then above them the Episcopall throne; and above all the θυσιαστήριον. This is spoken onely of Cathedrals, and in Cathedrals we see the same division still; yet see withall, that betwixt the Bishops throne and the *Altar* wall, there is a great distance, so that the *Altar* is not necessarily driven close to the wall. The Doctors last and maine proofe is from the custome of Papists, who since they retaine the old fashion of their buildings, are not likely to innovate in the fashion of their *Altars*. This proofe is no stranger for *Altar* posture, then for the multitude of Pillar-*Altars*, Chappell-*Altars*, and Requiem-*Altars*, and for a thousand other superstitions; and yet we answer moreover that it was not so easie for the Papists to alter in the fashion of Churches, as *Altars*, and therefore this is a very non-concludent argument. I have now answered Doctor *Heylin*, and I might proceed to confute him also, but that is done to my hand by a *Lin*. Minister, in a booke called the *Holy Table*, *name*, and *thing*; and hither I shall referre all that are unsatisfied in this point. I shall note only of that learned Author, that he puts his examples of the chiefest metropolies of *Europe* and *Asia*, and in *Rome* it selfe, his first instance is in the *Catacombe*, the most antient and reverent Church there, wherein Saint *Paul* and *Peter* first were buried, and where none might officiate, but the Pope: yet even this Church was not canonicall in this Easterne *Altar* posture. His next instance is in Saint *Peters* there

the holy mother Church of the world, for even there, that most reverent *Altar*, which stood over the translated bones of *Peter* and *Paul*, stood some distance from the wall. Many other instances are given not fit to be repeated, and yet of all instances none can be more convincing then those of his foure Tables so pretious, and richly adorned, and inscribed round about, which were dedicated at *Constantinople*, *Rome*, and S. *Dennis*. If *Altars* were onely in use, why was such incredible cost powred out upon Tables? If the *Altar* posture was onely in use, why were those Tables round about on every side inscribed, when the inscription had beene so in part obliterated? I come now to this later age, and to our owne Nation. In the time of *Edw.* 6. we finde that *Altars* were taken downe, that *Hooker* preached against them, that *Ridley* tooke away the *Altar* wall in *Pauls* to destroy the posture of them, that *Bucer* complained in *Choro tantum sacra repræsentari*. And when at first things were not fully settled, when the old posture was rejected, and not any new one instead thereof constantly admitted: we find *Huggard* deriding that incertainty: and we finde King *Edwards* second Liturgy ending that doubt by appointing the North side of the Table, for the place whereat to officiate. In the time of Queene *Eliz.* we finde an injunction to place the Table where the *Altar* stood, saving when the Communion is to be administred, and other things referred to the appointment of visitors. And in the third of Queene *Eliz.* the visitors set forth their orders, that the steps in the Chancell shall be decently paved, and that there the Communion Table shall stand out of the time of receiving: and we know no reason why they which indured not the forme of an *Altar*,

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should indure the posture, or why they which liked not that posture in time of receiving, should like it at other times: or why they should call that the North side, which our Doctors now will needs understand the North end of the Table. Lastly, if *praxis sanctorum* be *interpres præceptorum*, we must beleeve that the *Altar* posture had not beene so generally used in all Parochials in the whole Kingdome ever since the reformation, and no care thereof taken by authority, if it had beene irregular. But the Doctor sayes that the *Altar* posture is retained in the Kings Chappell, and in Cathedrals, and that they ought to give Law, and not to receive it from Parochials. For answer we say that Chappels and Cathedrals have their own peculiar Statutes, & may differ sometimes from themselves therein, and from Parochials, but Parochials are all governed by the publike Canons: besides we see there is a great difference in the very fabrick between Cathedrals, Chappels, and Parochials, and therefore in Parochials the Table is removed in time of administration, because the Chancel was not held so fit for the audience and accesse of the people, but in Cathedrals, and Chappels, no such removall is necessary. Chappels & Cathedrals differ also otherwise, as in pompe, and in the intelligence of the congregation, and in this respect also ceremonies may be perhaps the more plausible in them, then they are in Parochials. The Doctor lastly cites Saint *Gregories* case, and sayes that their *Altar* posture was adjudged by the Kings owne decision. But I conceive otherwise, for these reasons.

First, because that Church of Saint *Gregories* stood under the very wall of *Pauls*, and owed a filiall subjection thereunto.

Secondly, because that Church had no Chancell

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cell to officiate in, but was built Chappell wise, the East end thereof being sufficiently visible to all the congregation.

Thirdly, because the King did not intimate in his order that he intended to make that case a precedent to other Parochials, and we know no reason why that pleasure should be concealed, which desires to be obeyed.

Fourthly, because many other visitors both wise and godly, have not taken it as an over-ruling Law in their Jurisdictions.

Fifthly, the King did onely settle the Table being removed, and prevent further removals, but he did not place it side-way to the East wall himself, and we know the Law would not have all things done, which it hinders from being undone. For these reasons it may be conjectured that the Kings aime was at uniformity onely, but not in all things, nor at all times where the like reason is not. And since *B. Bilson* sayes that the very word *Altar* foments superstition, and the Parliament adjudges that the forme of a Table shall more move from superstition, and there can be no reason why the posture of the *Altar* should not fall under the same consideration, we conceive the Kings meaning to have beene mistaken.

## CHAP. IV.

*Concerning the sanctity of the Altar, or its due adoration.*

THe honour and sanctity of the *Altar*, and that adoration which is due thereunto, is now to be insisted

inſiſted upon. The name, nature, and poſture of *Altar* has beene all this while ſo ſtiffly vindicated, and maintained in behalfe of the Table; that a divine worſhip might be aſſerted and challenged as due to it: but now behold on a ſudden, when the name of *Altar* will not ſerve, the name of Arke muſt ſupply that office. In the twinckling of ● eye the ſcene is changed by our Doctors, and that which was an *Altar* before, is now become an *Arke*; and that which ſtood before in the Sanctuary is now removed into the Propitiatory, and there ſhrowdes it ſelf under the wings of Cherubins. The ſureſt argument now is, that as our Churches are to be accounted holy, and reverenced as the Temple was amongſt the Jewes; ſo in our Churches the holy Table (not *Altar*) ſtands reſponſible to the Arke of the Covenant, and the Mercie-ſeate. Doctor *Micklethwaite* ſayes, that God may be worſhipped in ſuch places where his preſence is truly ſpecified: as it was in the Mount, in the Temple, &c. and if under the Law it was no idolatry to worſhip towards the places, and monuments of Gods extraordinary preſence, it is none in the Goſpel. And thus it is lawfull (he ſayes) to lift up our hands and eyes towards heaven, and ſo vocally implore God, becauſe in the act of ſuch worſhip, we uſe heaven but as a meere circumſtance, not as an object, no not relative, or mediate, and we direct our poſture only, and not at all the act of our worſhip towards it. Hence he infers that the like reſpect may be uſed to our Table or *Altar*, which the Jewes uſed to the Arke or Temple, becauſe ours anſwer to theirs, being according to antiquity, *ſolium Chriſti*, and *oculus Eccleſiæ*. So wee ſee his maine ground is that a reverentiall poſture being due to any ſacred place where Gods preſence

is ſpecially manifeſted, as in the Church, &c. this po-
is beſt directed to that place of the Church which
is moſt ſacred, and of moſt eminent relation to
God; and that place is the *Altar*, or Table. God
is in all places preſent, and yet the monuments, and
ſpecifications of his preſence are not alike cleare
and glorious in all places: his preſence in heaven is
not as it is in the Jewiſh Temple, nor in the
Jewiſh Temple as in oure, nor in our Churches as
in common places: Gods preſence is ſometimes in
ſome places extraordinary, yet even his very extra-
ordinary preſence is not alwayes to be alike honou-
red in all places, and at all times. Heaven it ſelfe is
not to be made the object, but onely the circum-
ſtance of devotion, and that not of the act, but on-
ly of the poſture of our worſhip; and yet Heaven
is indeed the true Throne of God, and can therefore
the lifting up of our hands to God in Heaven, juſti-
fie the falling downe before an *Altar*? Had the Do-
ctor firſt proved that the Table was *ſolium Chriſti*,
and the Chancell *oculus Eccleſiæ*, and that there was
the ſame adoration now due to the *Altar*, as was
once to the Arke; and that Gods preſence is ſo now
ſpecified in our Churches as it was in *Solomons* Tem-
ple, or as it is in Heaven; he had maintained enough
for the meere poſture of adoration. But ſince this
maine ζητούμενον is ſtill unproved, it will bee better
worth my while to paſſe from hence to Doctor
*Lawrence* his Sermon upon *Exod.* 3 5. where hee is
more full, expreſſe, and direct in the point, then a-
ny other of the Doctors. There was (ſayes Do-
ctor *Lawrence*) a holineſſe acknowledged amongſt
the Iewes in places, in perſons, and in things; and
that according to degrees, ſome holy, ſome more
holy, ſome moſt holy: according to the diſpenſati-
on

on of Gods reſidence and grace, as that did more or leſſe ſhine upon them. Not only the Tabernacle, the Mount, the Temple; but even the flaming buſh ſhewes this: for at a nearer diſtance *Moſes* might not be at all, nor at a farther without unlooſing his ſhooes. Hence the Doctor indeavours to conclude, that if Gods preſence and grace was the cauſe of this holineſſe amongſt the Jewes; then the ſame reaſon of holineſſe remaines ſtill amongſt us Chriſtians, ſince no man can deny that God is ſtill as preſent and gratious amongſt Chriſtians, as ever he was amongſt the Jewes. And in this hee does not depart from the ſame principles which Doctor *Micklethwaite* took before for granted, and which at firſt view carry a very ſpecious colour of reaſon with them. To this therefore I make a foureſold anſwer.

Firſt, It is true, God is now as preſent, and as gratious in his preſence as ever he was amongſt the Jewes: but he is not ſo viſibly, nor ſo majeſtically preſent to us as to the Jewes. There is ſome kinde of oppoſition betwixt Majeſty and love; and therefore as the Poet affirmes, *Non bene conveniunt, nec in una ſede morantur*: To us God deſcends in more love, to the Jewes in more Majeſty, and wee hold that a ſeverall entertainment is due accordingly. Majeſty requires more externall proſtration, and feare; love expects more internall joy, and confidence. Even in theſe dayes when we come to the Church of God, we ought to make our addreſſe with all poſſible humility and zeale: but if God ſhould in the Church appeare in fire, or any fearfull ſimilitude to us, as he did formerly, certainely we ought to cleave to the duſt, and to inwrap our ſelves externally in the more confuſion; and yet God is

not the more truly, or gratiously present, because of that apparition.

Secondly, when God did ocularly appeare amongst the Jewes, hee did not at all times, and in all places, and of all men require the same adoration: so that we may suppose that the manner of adoration given, was not meerely because God did appeare; but because God would have his apparition so entertained. *Moses* here did worship, but God commanded the manner of his worship; and in many other interviewes in Scripture, wherin God did grace both Patriarchs and Prophets, wee doe not read of any consecration of place, or any such distinct adoration, as this of *Moses*, either commanded by God or performed by man. Certainely *Elijah*, when God passed by him, and gave him the beatificall sight of his back-parts fell prostrate upon the ground, to humble, and debase himselfe before that gratious presence: but that he performed any homage, or gratefull service to the place it selfe, we doe not reade. Besides, in this case of the blazing bush, there was a command, and that but temporall; and we doe not reade that any holinesse did remain in the bush after the command. So also the holinesse of the Mount, of the Tabernacle, of the Temple, as it was created by the command of God, so that command had its limits of time, by which we may observe in my opinion, that the honour was rather politicall then physicall (as I may so say) & without speciall command had not bin due in such a manner or degree. But (sayes D. *Lawrence*) after an apparition in *Luz*, *Jacob* anoynted a Pillar, & built an *Altar* & changed the name of the place from *Luz* to *Bethel*. *Jacob* did so, and did religiously in doing so; but yet if we suppose *Jacob* had

had no especiall command to doe so, it is not consequent that *Jacob* had sinned if he had not done so. Besides, *Jacob* did erect those Monuments of honour, not onely in celebration of that ground whereon he was reposed, when he beheld the Angels ascending, and descending: but also of that radiant gate of Heaven which opened it self to him to inebriate his soule with such celestiall beautifull spectacles. And lastly, *Jacob* did chuse that place whereon to worship God, but this does not imply that *Jacob* did performe any reverence at all, or honour to the place it selfe; and so if he had done the like in another place, upon another occasion, he had done well.

Thirdly, the Jewish honour and reverence in regard of the manner of it was chiefely negative, and except in cases of divine worship, and civill worship, we read of no other. The Arke was so holy that it might not be approacht, or toucht but with such and such conditions: so the bush which Gods presence inflamed, it was too holy for too neere accesse, and the ground about it too pretious to be trod upon with uncleane shooes: but who ever read of any bowing, or kneeling, or positive adoration attributed to the Arke, or bush, or Temple, or any other thing under the Jewish discipline? Doctor *Lawrence* indeed does produce a third kind of worship betwixt divine and civill, which he cals reverentiall, or religious: but he does not fully prove what kind of conditions it had, whether it was positive, or negative, internall, or externall, or how farre it did extend, or how farre it was due to h[illegible] relative instruments for Gods sake; wherefore, if the Doctor means this negative kind of worship which consists in distance and forbearance for reverentiall, it is

moſt evident that this kinde of worſhip was never in uſe ſince Chriſts time, as to the rigor of it, nor cannot be now introduced without great abſurdity, and ſuperſtition.

Fourthly, the honour and worſhip of God is not to be weighed in humane ballances, and is not greater or leſſe according to that proportion, which we call Arithmetical, or Geometricall. *Moſes* being in the boſome of God, far above the ſight of the people, is not to be ſuppoſed to honour or worſhip God leſſe by his familiarity, then the meaneſt of the people who lay groveling & trembling at the feete of God, and durſt not approach the very outmoſt, and loweſt borders of the mountaine. Some reſemblance wee have of this in Princes Courts, for it is not preſumption in ſome favorites to be covered in the Kings preſence, or to approach the bed-chamber, though it be almoſt capitall in others; and yet where Princes are ſo familiarly honoured, they may be ſincerely honoured without all ſaucineſſe; and ſuch familiarity may ſtand as compatible with internall humility, as the moſt debaſing ſubjection in other men. So if God doe admit *Moſes* into familiarity, into ſuch familiarity as abates of externall proſtration, and diſtance, and feare; yet it is not conſequent, that *Moſes* is hereby tranſported beyond the limits of internall awe, and zeale, and humiliation. And if it was ſo amongſt the Jewes themſelves in thoſe rigorous times, ſhall it not be ſo now amongſt Chriſtians, when Chriſts iron Scepter is turned to a golden ſheep-hook in his hand? In the Jewiſh worſhip there was feare, but not without joy, in the Chriſtian worſhip there is joy, but not without ſome feare: for as feare was more predominant in them, ſo joy is in us. Why is our Saviours raigne

over

over us now called in the Scripture, the Kingdome of Heaven? Certainely, in comparison of that discipline which the Jewes lived under, for in comparison of the Jewish, which is more earthly, our worship now is like that of the triumphant Saints in Heaven, where joy is predominant, and not feare, wherefore it is not rightly objected by Doctor *Lawrence*, when he expostulates thus. Shall God loose part of his honour from us, by sending his Sonne to us? must there be lesse holinesse in the Church where Christ is in truth sacrificed by himselfe, then where he was sacrificed in a type or shadow by *Aaron* in the Temple? I answer, no: God loses no honour, the Church loses no holinesse, although the rigorous worship of the Jewes which consisted in distance and terror, and forbearance, be mitigated by the milde, sweete, and peacefull raign of our Saviour over us, we worship with more joy and confidence then *Moses* did, *Moses* then the Jewes, the Saints in Heaven then us; yet neither *Moses*, nor we, nor the glorified Saints diminish, but adde rather to the glory of God, and if any men now thinke that the most servile worship is not honourable to God, even when they are most over-whelmed with feare, and lie lowest upon the dust, the Saints in Heaven may upbraidingly say unto them, or rather triumphantly sing: *Rent your hearts, and not your garments, Curva in terras animæ, & cœlestia inanes.* But will D. *Lawrence* say, is not this the doctrine of the seditious *Corah* of this age? does not this doctrine make all persons alike holy, and all places, and so confound all order in Religion? Our Saviour tels us in the Gospel, that the Temple is holier then the gold, and the *Altar* then the gift; and by expulsing those exchangers and huckslers beyond the utmost

borders

borders of the Sanctuary, both after his Baptisme, and before his Passion, when those legall Sacrifices were before ejected thence, where the Christian Church was best represented, their lasting devotion being performed here, their expiring types within, showes that this distinction should last. The Doctors first proofe was, So it was amongst the Jewes, therefore so it ought to be now: in this place the Doctor proceeds to show further, that by our Saviours owne doctrine and precedent the Jewish distinction of holinesse in the Church ought still to remaine. To the Jewish platforme of Worship, it was in part answered before; that our Saviour had made an alteration thereof, inducing in its stead a more ingenuous confident manner of worship: but now this of the Doctors seemes to crosse that opinion. By this argument the Doctor would seeme to prove that our Saviour was so far from violating the Jewish distinctions, that he did zealously preserve them and vindicate them from the violations of other men; and that also after the ejection of legall Sacrifices. I answer, It is confest that our Saviour did purge the Temple from the prophanation of those which bought and sold therein, as in a common place: but herein many things are considerable, which the Doctor passes over with silence.

First, these buyers, and sellers, did not onely exercise a common trade in that sanctified place, but it should seem their trading was full of fraud, and unjustice: for our Saviour sayes plainely that they made the house of prayer a very den of theeves.

Secondly, it is not manifest whether legall Sacrifices were now *de jure* ejected or no, and so whether this prophanation be to be considered as a trespasse committed against the law of *Moses*, or as a violation

olation of a Christian Oratory. Baptisme was now in force by *Johns* institution, but Circumcision was not disanulled by any act of our Saviour, nor disused by his Apostles, for we finde the contrary even after Christs Ascension. Besides, we finde not that our Saviour, till his passion, did repeate, or oppose any Mosaicall rites whatsoever, but wee finde apparently, that he did observe strictly many of them. He observed the Sabbath, he did eate the Passeover, he did refraine the lists of the inner courts, &c. and till his expiration he did not teare the vaile of the Oracle in sunder: so that we see no reason why the Temple till then might not remaine wholly Jewish.

Thirdly, consider this act of prophanation either way, and it is no wonder that our Saviour should reforme it: for even in Christian Oratories at this day no such thing ought to be indured. He which denies any externall positive adoration or genuflexion due to the Church it selfe, or any division of it, or utensill in it, does not deny internall, and such negative reverence as this, *viz.* that it should be free, & preserved inviolable from common, servile exercises, and offices, and much more from impious abuses. This unjust aspersion the Doctors every where labour to cast upon us, but as they want proofe to confirme it, so I hope they will want auditors to beleeve it. But if wee suppose this as a hrist an abuse, the Temple being now *de jure* Christian, why did not our Saviour comming with such unresistible authority purge the inner court, and Oracle also from Jewish ceremonious services, and destinate them to prayer, and preaching, as well as the outer court? Why did he not enter and draw the vaile, and dissolve that partition as after he did?

If the Jewiſh devotions had beene now fully conſummated, who had beene more fit to enter into the Holieſt, then He and his Diſciples? or what Incenſe could have beene more ſacred in that place then his prayers? Certainely if his time had beene come, he might have as well expelled the Prieſts and Levites uſurping againſt him, as he did the chapmen of Doves and Oxen: and certainely he did not want boldneſſe, for wee know with what freedome hee ſpoke at other times to the greateſt of them. So then this is a very weake argument to prove that our Saviour did ſtill preſerve in force that terrible kinde of holineſſe in the Church of God, which makes ſome parts thereof inacceſſible to Lay-men, and others to Prieſts according to the Jewiſh patterne. But on the contrary what is more apparent then this truth, that our Saviour hath rent in ſunder that vaile of partition, which theſe Doctors would faine hang up againe, that they might uſurpe a greater dignity to themſelves, and their owne Order, then the Goſpel of Chriſt doth allow them? As to the approaching of the throne of grace, and that with boldneſſe, wee ſay wee are all royall Prieſts now, and we are not to diſclaime that prerogative, becauſe the Doctor ſeemes to jeere at it. It is true that the Nation of the Jewes was alſo ſtiled a Prieſtly Kingdome to the Lord, and it was ſo in compariſon of all other Nations which then lived: but whereas it is ſaid now that we are a royall Prieſt-hood, it is ſaid in compariſon of the Jewes themſelves. *Aaron* might once a yeere approach the Oracle, but with feare and trembling, preſenting Incenſe in one hand and blood in the other: but we may now approach that Throne which is more honourable then the Oracle, and that with boldneſſe, and at all times whatſoever.

whatſoever. Nevertheleſſe, I doe not ſay that the raigne of our Soveraigne doth take away the holineſſe of perſons, or places, or things, but it changeth that holineſſe which was in them, and maketh the manner thereof different. That holineſſe which was then in the High Prieſt, is now diſperſed into all the people of God, for if we are all Priests as *Aaron* was, certainely we are all Prieſts of a higher order then *Aarons* was. Therefore the ſinne of *Corah* cannot juſtly be charged upon us under the Goſpel (as the Doctor would have it) if we claime acceſſe into the Holieſt, for *Aarons* order is now diſſolved, and ſo are the conditions of *Aarons* order. Neither let the Doctor ſuppoſe that I make no difference now betwixt the perſon of a Prieſt, and of a Lay-man as to all purpoſes: for all equality does not overthrow all order and decencie. *Vzziah* had a perſon as ſacred as the Prieſt, yet *Vzziah* might not officiate as the Prieſt did: *Vzziah* had his offices diſtinct, and ſo had the Prieſt; and theſe offices might not be confounded contrary to decencie, although the ſanctity of perſons might be communicable without diſorder. So now it were diſorder and the confuſion of *Corah* for a ſecular man to uſurpe the function of a Miniſter, but it is not the ſame, to challenge an equall prerogative in the ſpirituall empire of our Saviour. In the like manner we ſay of places, the ſanctity of them is altered, not deſtroyed: we ſay, God is now more extenſively, and univerſally preſent by his grace then hee was amongſt the Jewes. In *Judea* (as to his terreſtriall habitation) he did confine himſelfe within the wals of one Temple, but now that of *Malachy* is verified, where the Lord ſaith, from the riſing of the Sunne, unto the going downe of the ſame, my name ſhall

be great among the Gentiles, and in every place Incenſe ſhall be offered unto my name, and a pure offering. Beſides, as God now inhabits amongſt us more univerſally, ſo alſo more amiably: or elſe no Lay-men, nor Prieſts, but with ſuch and ſuch reſtraints might make any addreſſe at all into the Church or Chancell; which the Papiſts themſelves doe not maintaine. To the Jewes God was more dreadfull, as to ſervants; to us he is more milde, as to ſonnes. The Law was delivered with terror, and ſo kept, for it was made mortall to approach either the Mount where the Law was delivered, or to touch the Arke where it was kept: But when our Saviour came into the world to publiſh his Goſpel, he tooke not on the habit of a Lord, but of a ſervant; and as his entrance, ſo his life and death was, and as his ſoveraignty was acquired, ſo it ſeemes to be maintained ever ſince. In the like manner wee ſay alſo, that there is a change of things. Many externall rites, and cuſtomes of reverence, which conſiſted in the rigorous obſervations of times, and in the lotions of their bodies, and purity of garments, and cleanneſſe of diet, are vaniſhed; and yet ſome equity of theſe ſtill remaines according to the rules of order, and decencie, but no further. Though theſe rites were honourable to God, and conducing to decencie, and the pompe of Religion; yet the ſtrictneſſe thereof is now relinquiſhed according to the *Heb.* 3. 10. for there they are called carnall ordinances impoſed on the Jewes only, untill the time of reformation. Wherefore let the Doctor conſider, if all the Jewiſh rites which were requiſite to the externall honour of Religion, bee not as properly vindicated, and maintained by theſe arguments as the diſtinct ſanctity of places in the Church: and

yet

yet theſe no Papiſt will defend. Nevertheleſſe I doe not ſpeake againſt all pompe in Religion, I onely ſay that ſimplicity ſeemes more ſutable with theſe times of Chriſtianity wherein wee worſhip ſuch a Saviour as we doe. And on the other ſide, it is moſt apparent that our pompe addes nothing to God: for *Aaron* in all his beauty, *Solomon* in all his Majeſty, did retribute no more honour to God, then *Abraham*, or *Iſaack* in their naked ſimplicity. But it hath beene rather obſerved, that when the Church had woodden Chalices, it had golden Prieſts, but God ſend us golden Prieſts and golden Chalices both. After our Saviours death, Saint *Stephen*, and Saint *Paul* were accuſed amongſt the Jewes for ſpeaking againſt theſe Moſaicall diſtinctions in the Temple, and here Doctor *Lawrence* ſayes if the accuſation were true, it was juſt. I will aske the Doctor this queſtion: Was the Temple at that time *de jure* Jewiſh, or Chriſtian? was Moſes or Chriſt to take place in it? if he ſay Chriſt, as he muſt, then why ſhould he thinke Saint *Stephen*, and Saint *Paul* more unworthy to enter into the moſt honourable parts of the Temple, then any of the Jewiſh prieſts? It ought not to be preſumed that theſe bleſſed followers of Chriſt did generally vilifie the honour of Gods houſe: but their crime was, that they did preach againſt the Moſaicall ſtrictneſſe of the limits and diviſions of the Temple, ſhewing that all places therein were approachable by the adorers of Chriſt. There can be no other charge probable, and if the Doctor ſay that in this they were juſtly accuſed, he is as wrongfull a judge over them, as any of the Jewes whatſoever could be.

Now we come to Fathers, and Antiquity. The Primitive Chriſtians (ſayes Doctor *Lawrence*) di-

ſtinguiſhed their Oratories into an *atrium*, *Sanctum*, and *Sanctum Sanctorum*, and accordingly put more holineſſe in one then in the other, having an *Altar* here anſwerable to an Arke there, and in ſigne of perpetuity poynted their Churches Eaſt, looking towards the Temple. In this conceit Doctor *Lawrence* goes not alone; onely the other Doctors, becauſe the changing of the Scene from the *Sanctum*, to the *Sanctum Sanctorum*, from the *Altar* to the Arke, upon the ſudden would be too remarkable, are more ſparing of language. But what an argument is this? Becauſe the Primitive Chriſtians did build their Churches with ſome kinds of diviſions reſembling the Jewiſh Temple, and becauſe they did eſteeme one place more holy then another, therefore they did eſteeme the very Jewiſh holineſſe, and diſtinctions in all things equally in force. It ſhould ſeeme the *Altar* was advanced to an higher dignity, and removed out of the *Sanctum*, to poſſeſſe the place of the Arke, and the Mercie ſeate, becauſe this alteration ſuits with the Doctors purpoſe: but in all other things the Jewiſh honour and holineſſe remaines unchanged in our Churches. The building of our Churches Eaſt alſo looking towards the Jewiſh Temple, ſhewes the perpetuity of holineſſe, and although this be but a particular reaſon not to be extended to any Churches, but ſuch as ſtand Weſt from *Judea*; yet for the Doctors benefit it muſt be taken for univerſall. Neither muſt we make any uſe of this Doctors argument to any other purpoſe, although it be as applyable to the Heathen Temples, as to ours, or the Jewiſh, for they had the ſame diviſions alſo, whereof ſome were more holy and unacceſſible then others. But it is apparent that the Jewiſh ſanctity in its ſtrictneſſe cannot

be

be attributed to our Quire by our Doctors owne Tenet, for he himſelfe grants it acceſſible to Prieſts, and all within Orders: and we on the other ſide in an equitable ſenſe allow it more reverence then other parts of the Church, therefore what kinde of honour is it which the Doctor challenges both different from the Jewiſh, and ours alſo? If the Primitive Church ſtood wholly to the Jewiſh patterne, then they may be produced againſt the Doctor, as well as againſt us, if not, how are they produced againſt us in this point more then againſt the Doctor himſelfe? That antiquity did obſerve a difference betweene common and conſecrated ground, and alſo betweene one conſecrated place and another, and in the faſhion of their buildings hold ſome complyance with Jewes and Gentiles both, ſo farre as the rules of decencie, and charity did require, certainly it was piouſly, and prudently done. That which we ſay is onely this.

Firſt, we doe not perceive that antiquity did ſtrictly adhere to the Jewiſh diſcipline.

Secondly, if antiquity in honouring of ſacred places were more rigorous then we are now, we doe imagine that in part it was erroneous, and in part that it had ſome reaſons unknowne to us at this time, and ſo vaniſhed now, that they ought not to preſcribe to us. All rude prophanation of holy ground wee doe diſlike as antiquity did; becauſe it is oppoſite to the rules of decencie and order, and if any man teach that the houſe of God is contemptible, or that there ought to be a community of places, or perſons we wiſh the *Anathema* of Gangra to ſeize upon him. Howſoever we dare not in all things follow antiquity. If antiquity did thinke the Church too holy for juſtice to approach,

when

when malefactors ſought ſhelter there from the due execution of law, we dare not follow antiquity therein; if antiquity did thinke the Quire ſo holy that the perſon of an anoynted Emperour might have no place therein, we dare not in this follow antiquity: if antiquity did thinke the Chancell ground too holy for any Lay-mans bones to repoſe in, or the Church-yard too unholy for a Prieſts interment, we dare not juſtifie this uſage: if antiquity did thinke fit to tranſlate the bones *Peter*, *Paul*, *Auguſtine*, *Aidan*, &c. from one conſecrated place to another for more holineſſe ſake, as if it were profitable to the aſhes of the Saints ſo to be tranſlated, we dare not applaud this invention: if antiquity did place ſuch holineſſe in the *Altar*, as if it had medicinall force in it to cure bodily diſeaſes, and for that reaſon did fall downe before it, as to a common Phyſitian, wee cannot ſo farre abuſe our beliefe: if antiquity did exclude divers ſtations of Chriſtians from divers partitions and limits in the body of the Church, wee dare not now in theſe dayes practiſe this obſervation. We doe not hold the judgement of antiquity to be in all things infallible, neither in theſe circumſtances dare we ſtrictly addict our ſelves to their imitation: the Papiſts themſelves being ſcarce devoted to all theſe obſervations at this day. But if we approve antiquity in all theſe things, yet how does it appeare that it did ſanctifie the *Altar* in ſtead of the Arke, and Mercieſeate, or the Chancell in the ſame manner as the Jewiſh Oracle was? and if it did, how could our Prieſts prove hence ſuch worſhip as they now challenge due to the *Altar*? If we conſider the Arke and the Oracle, and compare them with our Table, and Quire, we ſhall finde that the paralell of honour

cannot

cannot hold for many reasons; for,

First, Those times were not as ours are, the sweete pacification of Christ had not then made God so indulgent to mankind, as now he is, so that he would be glorified then with more terror than now he is. God in those dayes did not admit of so much familiarity in his Servants, as now he does, yet to shew that some familiarity might be without sawcinesse (which the Doctor seemes unwillingly to grant) to some men he offered himselfe in the milde semblance of a familiar friend, even in those times. This, the examples of *Abraham*, *Isaac*, *Jacob*, *Moses*, &c. sufficiently verifie. Was *Moses* sawcy, or *Josua*, &c. when he ascended up into the Mount within the cloud, and brightnesse of God? or was the Congregation more reverent, and obsequious when they durst not so much as lift up their eye after *Moses*, because of the terror of God? certainely no: for God was more sanctified by the bold addresse of *Moses*, then by the awfull distance of the people, and therefore, whilest their faces were blacke with feare, his face was arayed in divine splendor, and Majesty. Neither was it the holinesse of *Moses* his person, but the gratious indulgence of God, that made this difference betwixt him and the people: And so wee say now of these dayes, *mutatis, mutandis*.

Secondly, The Table is of it selfe much different from the Arke, and Mercy seate. The Arke was terrible, by reason of the Law of God, which was therein inclosed, that mortall Law, from whose condemnation no man living could escape of himselfe: But the Table presents us with the very marrow of the Gospell, wherein is life, and health, and forgivenesse of sinnes. Also, the Arke was Canopyed

pyed with the Mercy seate, that dreadfull Throne of God, where God did keepe a strange residence, vocally ruling his people, and administring justice after a terrible manner: But the Table is an utensill, wherein God is not so presentiall at all times, nor at any time meerely by the meanes of that it selfe, but by the meanes of the Sacrament at some times supported by it. Also, the *Sanctum Sanctorum* it selfe was such a place, as was wonderfully terrible by reason of Gods residence in it, after the losse of the Arke, and the Mercy seate: And so we doe not repute our Chancells, whose chiefest honour is borrowed from the holy table: and for these reasons we know the Arke was not to be touched, even by a Priest, and that upon a godly consideration, but upon such penalty as *Uzzah* indured, and with this condition our Table cannot suite, and we know that the Oracle also was not to be approached but once a yeare, and that by the High Priest only, & with this condition also our Quires cannot agree, for if these conditions were admitted, the Table might not be touched, or removed, or altered for any reason whatsoever, or any other place designed for the administration of the Communion: or any other time appointed but once every yeare.

Lastly, Neither the Gospell written, nor the practise of antiquity doe informe us, that ever the Altar and Chancell were so honoured by Christians, as the Arke, and Oracle were by the *Jewes*, we see no probability that ever the Table was accounted any thing but a holy utensill, till Doctor *Heylin* disdayned that terme, for why should the chalice and patin be utensils, and not the Table, they being more meerely imployed about the body and blood of our Saviour, then the Table? if the Table be not as meere

meere an inſtrument, and utenſill as the Chalice is, then the Doctor muſt derive its honour from ſome other thing than the Sacrament, and deſigne it for ſome higher uſe proper to it ſelfe, as the Arke and Merci-ſeate was: but this the Doctor cannot doe, and if he ſhould attempt it, even ſo he would croſſe his owne aſſertions. The Arke with the Mercy-ſeat could not properly be ſaid an utenſill in the Jewiſh ſervice, becauſe they were ordained by God for no humane office, but rather for a receptacle of the divinity, as a place where God would ſet the ſoles of his feete. But the Table is therefore placed in the Church, that it may be employed in the Communion, and if the Communion had not beene inſtituted, no ſuch thing had beene neceſſary at all. Neither is it of any abſolute neceſſity in the Communion, for in caſe of perſecution, it is held, that for want of a Table, wee may celebrate the Euchariſt upon the ground it ſelfe. Beſides, among the Jewes the *Altar*, and the *Altar* inſtruments were of the ſame metall, in the ſame manner beautified, and with the ſame ſolemnity conſecrated, and therefore why our chalice and patin ſhould not much rather be of the ſame honour and ſanctity as the Table, I cannot diſcerne. For it is moſt certaine that our Table is more properly a relative inſtrument in our Sacrament, from whence it receives all its honour, then the Jewiſh *Altar* was, which lent honor to *Moſaical* Sacrifices, rather than borrow'd any.

But (ſayes Doctor *Lawrence*) we finde a kinde of Worſhip in *Cyrill*, a direct worſhip in *Euſebius*, *Emiſſenus*, *Theodoret*, *Auguſtine*, and *Chryſoſtome*. We have πρὸς θυσιαστήριον in *Ignatius*, and *adgeniculation* in *Tertullian*, &c. I anſwer,

Firſt, We our ſelves doe grant a reverentiall honour

nour due to all holy relative instruments for Gods sake, and therefore from all those Fathers which speake generally, and meane no other but τιμὴν θυσιαρηριου, as *Ignatius* does, we doe not at all dissent.

Secondly, Where particular adgeniculation is required, or bodily prostration, so it be in the time of receiving, and tender'd for the Sacraments sake, and not to the very Table, wee doe practise, and allow it. And so wee agree with Saint *Chrysostom* that we ought to approach the Table, μετὰ φρίκης, &c. and *cum prius adoraverimus* with, Saint *Austine*.

Thirdly, At any time, as well when the Sacrament is not upon the Table, as when it is, we doe not alwayes censure of such a decent bowing before the Table, or towards the Table, as the Jewes did performe towards the Mount, or Tabernacle, so the Table it selfe be not the object, or held the onely occasion of our worship.

Fourthly, we say the Table may be called holy, venerable, and divine in a qualified sense, by reason of its relation, as the garments of *Aaron*, and the utensils of the Temple were, but this infers no duty of Worship.

Fifthly, We say that antiquity might erre, by way of superstition towards the Table, and this we beleeve the rather, because in some places they did ascribe inherent, physicall vertue to it, and at some times such rigor of holinesse, that Princes, and Emperours might not be permitted to abide in the same division of the Church where it stood: if *Tertullian* say that bodily worship is due to the *Altar*, yet if he prove it not out of Scripture, we answer out of Saine *Augustine*: *Non credimus, quod non legimus.*

Sixthly, it is not proved by any one humane authority or more, that *Altar* worship was in use in all

all parts of Chriſtendome at one time, or in any one part at all times: much leſſe is any thing brought out of Scripture to this purpoſe.

Seventhly, In the ſame manner, and by the ſame authority we finde *Presbyteris advolvi* due, as well as *aris adgenicularі*, and in antiquity alſo, it was part of penance *Presbyteris, & aris advolvi*. And we know moreover, that not onely exceſſive honours, but alſo all the revenues and treaſure of Churchmen, was firſt raiſed and advanced by this Art. It is not to be wondred therefore, if ambitious and covetous Prelates did ſo much magnifie, and extoll that, which did ſo much magnifie and extoll them. Well may the Pope ſtill in all conſecrations hallow the *Altar* with moſt pompe, and ceremony, well may he anoynt that, which was the firſt cauſe of anoynting him: well may he ſacrifice to that net, which has made all Princes ſacrifice to him: well may he claime divinity, and ſanctity for that, which has promoted him to ſit in the Temple of God, as God, nay above all that is called God. When the hornes of Antichriſt firſt began to ſhoote forth, when the man of ſinne, and the ſonne of perdition firſt began to be revealed, it had beene very unadviſedly ordered, if Pſalmes of degrees had not beene ſung at the aſcending of thoſe ſtaires, whereby the Prieſt did mount to as much, or more exaltation himſelfe as he did procure to the holy *Altar*. But this is a tender point, and if I ſpeake any thing in diſparagement of antiquity, eſpecially the great Biſhops of old times; I ſhall be fore-judged as a man ill-affected to Truth, or Religion, and all which I ſhall ſay will be ſoone rejected, and eaſily refuted.

Therefore, to avoyd unjuſt imputations, I will confine my ſelfe to the meere point in queſtion, and

digresse no further then the Doctors arguments lead me, and therein also my chiefe indeavour shall be to doe reason to Princes, not to detract at all from Priests. Two things I shall observe.

First, that this tenet of the *Altar*-doctrine, and *Altar*-worship doth naturally issue forth conclusions that are very dangerous, and prejudiciall to Princes.

Secondly, that the Doctors have too farre countenanced, and maintained the same in their late Treatises concerning the *Altar*, contrary to those many pretenses of zeale and devotion, which they every where make to the name of royalty. By the Doctors grounds, meere relation to sacred things is of vigor, and honour sufficient to transfer reverence and dignity upon the instruments relatively used, for sayes Doctor *Lawrence*, God is not worshipped, if relative instruments be not worshipped for his sake. This being granted, it followes, that most honour is to be transferred upon that instrument, which is most nobly relative, and so in the Sacrament the Priest being ἔμψυχον ἄμωμον, and the Table or patin, being but insensible utensils, the Priest is to be accounted more holy, and honourable, then either the Table, or patin. If so, then what becomes of Princes? for they are as much inferiour to the *Altars* in sanctity, as *Altars* are to Priests. They are not holy enough to approach the rayle of the *Altar*, or to stay in the Chancell, therefore, how shall they demeane themselves towards Priests, who are farre more honourable, and venerable in their offices, then the *Altars* are in their imployments?

Besides, if the *Altar* be honourable for the Sacraments sake, and the Sacrament onely or chiefely, as it is a Sacrifice, then how honourable is he that makes

makes this a sacrifice, for the Sacrament is not a sacrifice by vertue of our *hoc edite*, but only by vertue of the Priests, *hoc facite*, so sayes Doctor *Heylin* very plainly. How many Kings ha's this doctrine formerly dethroned? what warres and calamities has it imbrued the whole world withall? when it first brought Christians downe to the Clergies feete, how many heresies did it broach? withall, how many myriads of Soules did it at the same instant sinke into the Lake of Hell?

But will the Doctors say, if Popish Priests have made ill use of this doctrine, what is that to us, who honour and adore soveraignty above all other men? I wish the Doctors were as they pretend to bee, I wish they were not καπηλεύοντες τὸν λόγον τοῦ θεοῦ, as they taxe their opposites unjustly: I wish they did no more profit by this doctrine then their adversaries doe, or else I wish they did no more advance this doctrine, then those which they call the seditious *Corahs* of the time. But if the Doctors are so well wishing to temporall rulers, how is it that they all alleadge the example of *Ambrose*, and *Theodosius* so often without any kinde of detestation, or dislike, nay seeming rather to justifie, and applaud it? and how is it, that they speake so pleasingly of *Numerianus*? *Numerianus* sonne to *Carus* the Emperour comming into the Church at *Antioch*, and desiring to behold their mysteries *quasi per transennam*, peeping it is likely through the rayles or lattice dores of the Quire, he was presently rebuked by *Babylas* for that attempt: but this heinous prophanation was committed but by the sonne of an Emperour, and so *Babylas* might be the more bold in his rebuke, therefore let us rather see how *Theodosius* was used at *Millaine*. *Theodosius* a penitent Emperour having

beene

beene long prohibited, the Church and at last received againe, and permitted to communicate, yet he was thought unworthy after his offring made to have any abode granted him within the bounds of the Quire. It was not sufficient that he was an Emperour, and a Christian Emperour, and a penitent Christian Emperour, it was not sufficient that in *Constantinople*, and his Easterne dominions his seate was within the Quire: but at the proud check of a Bishop of *Millaine* sent by one of the Deacons, he must depart that sacred place. This story the Doctors do all severally produce either once, or oftner, as if it were not dishonourable to all Princes to have it mentioned at all, or rather impious or ungratious in all Priests to suffer the mention thereof to passe uncensured from their lipps. Here is a cleare authority cited againe and againe with the weight of Saint *Ambrose* his name to abet it, that by the rules of approved antiquity, the persons of Princes were not worthy to approach that part of the Church where the *Altar* was placed, and where the Priests, and Deacons did officiate. And if Saint *Ambrose* would so extrude an annoynted Emperour at *Millaine*, what would the Pope himselfe have done at *Rome*? if such a pious Bishop would be so insolent and distoyall, what would the Bishop of all Bishops have done? The Doctors do not openly declare themselves, in favour of this act of Saint *Ambrose*, because I thinke it needs not, for their opinion is sufficiently evident of it selfe, and if they did not discover their consent by silence, yet their scope in this whole busines would make it manifest. For by what Law did Saint *Ambrose* confine the Emperour to the body of the Church? it was not by the Law of God, nor of the Emperour, for it should seeme the Emperour

perour had a contrary Law in his Eastern dominions: it must needs be by this *Altar* Law, and this only. If the *Levites* table be so much dignified and hallowed meerly by bearing the body of our Saviour, then certainly the Priest which consecrates the same, and is more nobly and intelligently active in the celebration of the Sacrament, must needs acquire much more dignity and holinesse: and if so, then Priests must needs be more excellent then Princes, then whom the table is more excellent. This must needs bee that which did convince *Theodosius*, and this if it be yeelded to, will still convince, and confound, and degrade all Christian Princes whatsoever: for this is one of the most powerfull intoxications that the Inchantresse of *Rome* mingles for the princes of the earth. The foundations of the Popish Hierarchy are not yet quite razed in many mens minds. The Scripture is cleere, that as Priests are dedicated to God, and admitted to a neareneſse in holy affaires, to serve and officiate at Gods *Altar*, and doe thereby gaine a sanctity above meere Lay-men: so also that Princes are sacred in a higher degree, in that they are anoynted by God to feede, governe, and protect both Priests and Lay-men, and to represent God himselfe in his power and majesty, and to have neareſt accesse in things of the higheſt, and holyest nature. *Aaron* though the first and greatest of his order, receives his solemne consecration from the hands of him which weilds the scepter, and when the Law is to bee delivered, the scepter-bearer is to bee admitted into the presence of God, and higher to bee promoted in the dreadfull majesticall cloud, then any of the house of *Levi*; nay his next subordinate attendant obtaines a higher station in the smoaking

Mountaine, then any of the Priests. Also when the Tabernacle, and the Arke, is to be framed, and when the Temple is to be erected, the models are prescribed and committed to the charge of the Prince, and when all is finished, the Princes blessing and prayer presents the same as dedicated, and separated to Gods service. And in all the offices of Religion, the Priests serve in the outward action, but the Lawgiver superintends over the Priests in that service, and when any great difficulty requires, God is to bee consulted and approached at the command of the supreme Ruler: so that the good or ill state of Religion depends chiefly upon the good or ill government of Gods immediate Lievetenant. And thus *Aaron* is but as a mouth to *Moses* in some things, but *Moses* is as a God to *Aaron* in all things; and though *Moses* may not officiate at the *Altar* meerly out of contempt to *Aaron* and his function, or out of enmity to all order and relation, yet he may move uncontrolled in his own superiour first moving sphere. It is a poore shift of our Doctors to pretend that *Moses* was within sacerdotall orders, and to cite the 99. *Psalme*, where it is sayd, *Moses* and *Aaron* among the Priests; for *Moses* had not Ecclesiasticall power, because he was of Ecclesiasticall Order, but he may therefore bee reckoned amongst men of Ecclesiasticall Order, because he had more then Ecclesiasticall power. What *Moses* had in the government of the Church over Church-men themselves, the same *David* had, and *Solomon* had, and all the successors of *David*, and *Solomon* ought to have. Till the world was inslaved to Church-men, under the pretence of Church policie, the care of Temporall, and Spirituall affaires was not divided; neither was the one which is the baser,

baſeſt, given to the Magiſtrate, and the moſt excellent attributed to the Prieſt, as if the Prince was the body, and the Prieſt the Soule of the State. Miſerable were wee (ſayes Doctor *Pocklington*; he meanes in poynt of Religion) if my Lord of *Canterbury* could not derive his lineal ſucceſſion from Saint *Peter*: but I thinke if this bee all our ſtay, wee are now moſt miſerable, for our Religion is the ſame as theirs is in *Geneva*, and theirs in *Scotland*, and theirs in the *Netherlands*, and in the North parts of *Germany*, where no Biſhops are, and if they are miſerable, wee cannot be happy. Had wee beene Hereticks, if in the reformation none of the Romiſh Clergy had had hand in our reformation, if *Cranmer*, *Latimer*, *Ridly*, *Hooper*, &c. had not turned Proteſtants, had we been utterly deprived of the true and effectuall power of ordination and impoſition of hands? Could not God by the ſacred hands of *Edward* the ſixt, have derived his grace unto the Proteſtant Clergy, unleſſe ſome from the Romiſh party had come over to doe thoſe offices of conſecration? Was the hand of *Moſes*, *Joſhuah*, &c. more gratious and effectuall in the offices of ordination under the Law, then a Proteſtant Princes is under the Goſpell? What is the reaſon of it, that the Goſpell ſhould bee introduced to the detriment and prejudice of temporall authority? Or elſe ſhall we thinke, that *Aaron* was as the Soule in Spirituall rule whilſt the Jewiſh Law was in force, and that *Moſes* had but a corporeall, ſubordinate, leſſe excellent power under him? But I will follow this chaſe no further now, becauſe the times are lately changed, and I believe the Doctors will eaſily yeeld to retreate of their owne accord. *Preſbyteris & Aris advolvi*, was the old penance as well

for Princes, as people, now wee will bee content if they will leave out *Preſbyteris*, and ſhew devotion *Aris* onely. My Lord of *Canterbury*, and Doctor *Pocklington* thinke it a good argument for *Altar-worſhip*, that 300. yeares agoe the Founders of the Garter did performe their Ceremonies with adoration before the *Altar*, and that the ſucceſſors of that Order have continued the ſame adoration ever ſince. This is ſcarce worth an anſwer, for the times when this cuſtome began, were blinde and ſuperſtitious, and the meere practice of a few Noblemen was never yet thought a Canon in matters of Eccleſiaſticall Diſcipline. But I come now from precedents, to give anſwer to our Doctors Reaſons. A difference of places (ſayes *Lawrence*) requires a difference of reſpect, that honour may be ſutable to merit, as juſtice requires. I anſwer, wee diſpute not againſt degrees of internall reverence, whereby wee hold Churches more honourable then Barnes, &c. our exceptions are againſt the Jewiſh rigor of bodily adoration, or ſuch externall expreſſions of worſhip, as ſavour of too much terror, and conſternation: but the Doctor further preſſes thus. It is but as juſtice requires, that that place ſhould have the preeminence from which vertue is derived to the reſt, for the word is not operative, but by the merit of that ſacrifice, nor the ſtreames of regeneration pure, unleſſe firſt bathed in his bloud. I might deny that any one place in the Church deriveth vertue to an other, but I will not ſtand upon cavills, for the Doctors meaning is no more then this, that the word is not operative, but by the merit of that ſacrifice, &c. therefore that place, where the word is Preached is not ſo honourable, as that where Chriſt is ſacrificed. To make compariſons;

pariſons of honour betwixt the Ordinances of God is not ſo ſafe, and commendable, but grant the Sacrament to be more operative, then the word, (for ſo the Doctor ſhould have argued) is not the word therfore operative at all, but by the Sacrament? How does this conclude? may not Baptiſme, and the Preaching make us partakers of Chriſts bloud, and merits, except wee actually receive the Euchariſt? Is the vertue of Chriſts bloud only annexed to the Sacrament? and if ſo, is the vertue of the Sacrament affixed to the *Altar* place? and if ſo, muſt that place bee infallibly in the upper end of the Chancell? doth the Church of *England* ſo oblige it ſelfe to that place in all caſes, that it will not have the Communion celebrated in any other part of the Church? and if ſo, is all the honour of the Sacrament in the conſecration, and nothing in the diſtribution? is not the place where the people receive, of ſome ſanctity, as well as that place where the Prieſt bleſſes it? And grant all, yet what doe all theſe Paradoxes conclude for any particular kinde of worſhip? or what wee are to worſhip, whether the Table, or Table-place, or both, or whether theſe as relatives only to the Sacrament, for the Sacraments ſake, or equally as the Sacrament it ſelfe? But let the Doctor goe on: why ſhould any ſlave be more vile in the ſight of his Lord, then wee before God? &c. Nor is this grace greater then is aſcribed by Eccleſiaſticall writers to the parts which our Saviour converſed in, &c. to his ſpittle, to his garments, &c. Wee doe acknowledge a greater duty, and diſtance, and humility to bee uſed towards God, then any ſlave can render to his Lord; wee deny no kinde of honour to God, internall, or externall, only wee dare not preſent to him but ac-

cording to his owne command. But for relative inſtruments which we are to hold ſacred for Gods ſake, ſuch as the ground whereon our Saviour trod, or his Garment, or his ſpitle, &c. or the *Altar*, wee are uncertaine how to reverence them according to our Doctors opinion. The Jewiſh manner of diſtance according to ſtrictneſſe, is not to be maintained by the Doctor himſelfe, and wee know no other kinde of worſhip uſed by the *Jewes*; neither when the Arke was ſolemnly moved, or removed, doe wee read of any other reverence applied. And therefore to what purpoſe the Doctor does urge the Jewiſh example againſt us, wee doe not ſee: and if he will moderate his honour according to the equitable tenor of Chriſts Goſpell, wee ſhall willingly be informed by him. In two things the Doctor leaves us unſatisfied, and very uncertaine of his meaning: firſt he does not cleerly and conſtantly nominate any diſtinct forme of reverence, which he would have us uſe; ſecondly, he does not certainly and fully inſtruct us in the grounds, and reaſons of that reverence. Firſt he ſayes, adoration in the Law, which was a very ſtrict time againſt ſuperſtition, was never without proſtration, and to this purpoſe he cites examples, wherein men did civilly ſo fall downe before men, and religiouſly before God: but he gives us no inſtance at all wherin any ſuch proſtrate manner of worſhip was given to any third, middle, holy relative inſtrument betwixt God and man. Wee ſay that bodily adoration may be given to man, becauſe it is but a meere civill act, and for civill reaſons, and the mind is not ſubject to be miſled thereby into ſuperſtition, becauſe the nature of man whom wee worſhip, and the manner of adoration wherewith wee worſhip, and

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the civill reaſons for which wee worſhip, are ſo perfectly knowne to us. Alſo wee worſhip God with bodily worſhip proſtrating together our Soules before him, acknowledging that the higheſt kinde of divine worſhip is not competent for his majeſty, and herein alſo there is no feare of ſuperſtition, becauſe wee cannot erre in the exceſſe: and therefore the Doctor cannot either from divine, or civill worſhip, conclude any thing for his middle kinde of religious honour; becauſe in theſe relative inſtruments wee are to divide our Soules and bodies; not aſcribing ſo much as to God, nor ſo little as to man: neither have wee any precept, or precedent for this third kinde of worſhip in Scripture, but rather the contrary: Where do wee read in Scripture that the *Ieewes* did bodily worſhip the Arke, or the Altar, or the Tabernacle, or Temple, or the Footſteps, or Garments, or Spittle, or Sweate of our Saviour, as our Doctor inſtances? or how can he prove that any Orthodoxe Doctors in the Primitive times did worſhip the Goſpells, or Croſſe of our Saviour? Is it ſufficient for the Doctor to ſay, as things have beene in eſteeme, ſo religious perſons have ever eſteemed them? how does this tautologie confute us? But, (ſayes the Doctor) the conſtant obeyſance of *Iſrael* in the Wilderneſſe was towards the Mount, Tabernacle, Fire, Cloude, Arke, &c. And *Ezekiel* ſaith, At the gate they ſhall worſhip God: for the gate of the Temple was over againſt the Mercy-ſeate, and ſo towards the Temple they did worſhip as well when they were farre diſtant in other Lands, as neere it. And ſo Saint *Paul* ſaith, the converted *Gentile* falling downe ſhall worſhip, &c. I anſwer, here the Doctor ſtrives to proye religious worſhip, by divine, as if they were both the

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ſame, and not to bee diſtinguiſhed. Is there not a plaine difference betweene falling downe before the gates, or towards the gates of the Temple, and to the gates, or to the Temple it ſelfe? nay, there is a differenee in falling downe before, or towards the houſe of God in mens mindes: and it is moſt evident that even ſo the *Iewes* did not fall downe before the houſe of God, as the Papiſts doe before their Images. The Papiſts ſay, they fall not downe to, but before the Picture, worſhiping that which is repreſented, not the thing repreſenting; but if ſo, if they have the ſame reaſon to worſhip God repreſented in the Image, as the *Iewes* had really, and gratiouſly preſentiall in the Temple, then why might they not fall downe towards their Pictures being a hundred Leagues diſtant, as well as holding them in their hands, for ſo the *Iewes* did? It was proper in *Daniel* to ſet open his caſements towards *Sion*, and to worſhip God in that poſture, and hereby hee made it evident that hee did not worſhip by reaſon of any motive ariſing from the meere building it ſelfe, but meerly for the preſence of God himſelfe there reſiding. How fond would it bee if Papiſts now ſhould doe the like to their deities, or if wee ſhould doe the like to our *Altars*, except we did believe God to bee as preſentiall in them, as the *Iewes* did in their Mercy-ſeate? This quite daſhes the conceite of all memorative inſtruments, for they which worſhip Pictures, or *Altars*, as being memorative only, muſt needs confeſſe that they worſhip them otherwiſe, then as *Daniel* did the Mercy-ſeate, for he being abſent was rather memorative of that for Gods ſake which there inhabited, then that was memorative of God to him. Beſides, if wee did believe that the glory, and face of God

God (as the Scripture ſayes) did as majeſtically dwell in our Table, as it did betweene the *Jewiſh* Cherubins, yet the *Jewiſh* example will not guide us to the adoration of the Table only. *Solomon* in his conſecration names, and bleſſes the whole houſe, and prayes God to be favourable to all ſupplicants extending their hands to the whole houſe, and ſo ſupplicants alwayes did extend their hands to the whole houſe. I know one part of the Church is more honourable then another, but the whole is ſufficiently memorative, and ſo not the Table more then any other part, and if I muſt diſtinctly worſhip according to the diſtinct degrees of holineſſe, how ſhall I proportion my ſeverall bowings in ſo many ſeverall places? At my firſt entrance into the houſe of God, I fall downe and worſhip that bleſſed name of God which ſanctifies that place, muſt I needs aſcend by degrees unto the Table afterwards, there to worſhip in a higher degree? expecting there a greater bleſſing, or a perfecter memory of my Saviour? I doe not thinke that the Jewiſh Levites, and Prieſts did thus performe ſo many diſtinct worſhips: much leſſe could the people by that Diſcipline. But in the ſecond place, let the Doctor give us ſome certayne knowledge of the grounds, and reaſons of our worſhip, and then wee ſhall gueſſe at the manner thereof the better. In this poynt the Doctor (in my opinion) is very much ſtaggerd, and gives very uncertain reſolutions: Sometimes he ſaith, that wee worſhip not the *Altar*, but God towards the *Altar*: and he that ſo worſhips a houſe for the owners ſake, worſhips not the houſe, but the owner. Sometimes, hee ſaith, that wee doe worſhip the *Altar* it ſelfe, but as *Damaſcen* ſaith, not ὡς θεὸν, not equally with God himſelfe,

ſelfe, and his reaſon why wee may doe this, is becauſe the *Altar* is for God, not an Idol, or againſt God. Sometimes, he ſaith, that wee adore God in the place without ſeparation of God from the place, as wee adore whole Chriſt, the whole ſuppoſition in groſſe, the humanity as well as the divinity, without abſtraction of one from the other. Generally, the Doctors ground is, that wee are to worſhip the Table, as an holy relative inſtrument, for wee cannot worſhip God, except wee worſhip relative inſtruments for his ſake: but herein wee are left as uncertaine alſo, as ever, for all holy inſtruments, are not holy alike, nor to be reverenced alike, and therefore in what ranke wee are to place the Table, or with what height to adore it, is not deſcribed. To all theſe aſſertions ſomething briefly muſt bee ſayd; in the firſt place therefore, if no worſhip at all be given to the *Altar*, but to God towards the *Altar*, which is our owne acknowledgment, then why is the *Altar* ſo ſupereminently worſhipt, before any other relative inſtrument whatſoever? At my entrance at the Church dore, I may ſo worſhip God, as well as at the *Altar*: and ſo when the Font appeares to mee after my firſt entrance, thus I may as lowly, as heartily adore God, by reaſon of his gratious preſence in his whole houſe, or his particular relation to the Font, as at the *Altar*; and if it be ſaid, that God is not ſo highly preſent in any other part of the Church, or in all, or in any other relative inſtrument (which is a hard ſaying) as in the Table at all times: yet this doth not infirme my inference, for even before the Font (the ſame God being preſent by the ſame meanes of conſecration) my devotion may be as intenſe, and as acceptable, as before the *Altar*. In the ſecond place if it be confeſſed,

felled, that the *Altar* it ſelfe is worſhipt, though not, as God himſelfe, and that this is juſtifiable, becauſe the *Altar* is no Idol, but a holy inſtrument, and not againſt God, but for God. I anſwer, firſt this is more then the *Jewes* ever did, or then any precept in Scripture can warrant. Secondly, this is no more then the Papiſts alleadge for their Idolatry. Thirdly, this is contrary to reaſon, for if God bee there extraordinarily preſent, what needs wee honour any thing elſe but that extraordinary preſence it ſelfe, or how can wee without indignity? indeed in civill worſhip when the King is abſent, we doe our reverence to his chayre, but when the King ſits there in perſon, what man is ſo infatuated and voyd of diſcretion, as to doe any honour to the chayre? and for the abſence of God, that cannot be pleaded. But the Doctor ſayes in the third place, that in this *Altar-worſhip* wee worſhip God and the place together without abſtraction, as wee doe both natures of our Saviour. This anſwer (in my opinion) of all others is the worſt, and I am perſwaded there is ſcarce any Jeſuite that would not bee aſhamed to ſay the like. In our Saviour the Godhead dwelt bodily, σωματικῶς, and even the dead body of our Saviour lying breathleſſe in the grave divided from his humane Soule, was not ſeparated wholly from the hypoſtaticall union of the Godhead, and ſhall this ſtupendious union be a reſemblance of Gods union with the Table or Table-place? I am perſwaded that Seraphins did attend the buried carkaſſe of our Saviour, and adore it even reſting in the Tombe, and this by reaſon of its union with the Godhead: but ſhall the Doctors imagination create the like inſeparable relation betwixt God, and the Table? God deliver mee from

ſuch audacious thoughts. But grant this, and then where is the Doctors religious, middle worſhip betwixt civill, and divine? how can he maintaine this, and yet maintaine with *Damaſcen* too σέβω Κ, σέβω δὲ, ἀλλ' οὐχ ὡς θεὸν. In concluſion then, the Doctors ſhete anchor, is the old maxime, that all relative inſtruments are to bee worſhipt for Gods ſake, and ſince a worſhip (ſaith he) is due *ex confeſſo*, then this worſhip is moſt proper. I anſwer, this rule of relation muſt needs be a very uncertaine fallible rule as to the manner of our worſhip, and the degree thereof: becauſe wee can neither diſtinguiſh of the relations themſelves, as God values them, neither can wee limit, and proportion our reſpects accordingly. In the Law, nay before the Law Circumciſion was a very venerable Sacrament and gratious league betwixt God and man, and yet in the act of Circumciſing there were no other Knives uſed, but ſuch as were common, and ſo after accounted and valued. So alſo the Paſſeover amongſt the *Jewes* it was an ordinance more ſolemne and reverend then circumciſion, and yet in this great celebrity the *Jewes* uſed no other then common Tables, and Diſhes wherewithall to eate their Paſchall Lambe, the type of *Jeſus Chriſt*. Moreover, even now under the Goſpell in our baptizations of Infants, our Miniſters uſe conſecrated Water and ſometimes common Baſons without any ſcruple, or offence, and yet wee cannot deny, but that there is great honour due to that ſacred ordinance, as to the laver of regeneration it ſelfe. Neither do theſe Doctors that fight ſo violently *pro aris*, ſeeme at all to regard, what honour wee aſcribe to any other kind of ſacred utenſil whatſoever: nay I think if the Patin or chalice ſhould bee unconſecrated wherein

whereIn the Body and Bloud of our Saviour is offered, they would thinke it little to bee regarded. The honour and ſanctity of the Lords day is of late much leſſened, as if there were not the ſame relation in times, as in places, and I feare that this ſwelling of *Altar-worſhip* in the Church may grow as fatall to Religion, as the ſwelling of the Spleene does many times to the body. But I deſire theſe Doctors to conſider that God ha's expreſſed himſelfe to bee a jealous God in ſuch caſes as theſe, more then in any other ſinnes whatſoever; nay in other offences hee proclaymes himſelfe to be long ſuffering, and patient; but in the ſole fruition of his worſhip and adoration he profeſſes himſelfe jealous over us, and apt to take offence againſt us. Does he not declare himſelfe to the *Iſraelites*, as if he did purpoſely forbeare to appeare to them in any outward apprehenſible forme, and ſimilitude, that they might not adore the ſame? I pray what can be more worthy to bee adored in the whole world, then ſuch a repreſentation? what relative inſtrument can bee ſo holy, as the ocular diſpenſation or ſenſible diſplaying of Gods moſt inſcrutable Eſſence, in what figure ſoever it was opened to the eye, or eare? yet God wee ſee was not delighted to be ſo worſhipped by the meanes of any ſuch externall inſtrument: but he did rather avoyde, and refuſe ſuch bodily worſhip, and did deny gratious apparitions, that they might not remaine in the mindes of men as inſtruments of devotion; and if God did not affect to bee adored in any heavenly reſemblance of his owne apprehended by any humane ſenſe, (all ſuch apprehenſion being utterly unworthy of his infinite Majeſty) why ſhould wee imagine that it can be pleaſing now to him to be adored in a *Stone-Al-*

tar, or wooden Table: but all our *Altar-Patrons* doe not make this their ground of worſhip, that the *Altar* is the ſame now, as the Arke was formerly, or that the Table is *ſolium Chriſti*, wherein Chriſt is ſuppoſed to ſit majeſtically, and gloriouſly: for this will be very hard to bee proved: and I thinke the Papiſts are ſcarce ſo groſſe. M. *Ironſides* ground is, not that God doth reſide in the Table, as in the Mercy-ſeate, but that he is there ſtrangely and efficaciouſly commemorated: wee worſhip not (ſaith he) the Table, nor any thing ſet upon the Table, but Chriſt, as the *Meſſias* ſlaine; for the Table is only a memorative inſtrument, unto which the aſſiſtance of grace is never fayling, either to beget in our mindes thoughts of Chriſts death, or to extract from us a worſhip of him, if wee bee not wanting to our ſelves. He cites *Cajetan*, *Thomas Aquinas*, and *Gerſon* to prove that the learnedſt of Papiſts hold no more. So then Doctor *Lawrence* is confuted out of the Papiſts themſelves, if he worſhip the Table for Gods ſake relatively, or together with Chriſt without abſtraction, this is Idolatrous. The ground of this opinion is, that *Conſecratio non tantum eſt opus, ſed efficax*. God is in a ſpeciall manner preſent in conſecrated things and places to aſſiſt us, and ſtirre up devotion in us, if wee reſiſt not his aſſiſtance, ſo that though they have no reall quality of holineſſe, or vertue in them, yet by their very conſecration they gaine a certaine fitneſſe to ſtirre up holy thoughts. But in the firſt place, if the meere act of conſecration be ſo peremptorily vigorous, *ex opere operato*, yet this concludes nothing for adoration. The words of the Evangeliſts relating the Paſſion of our Saviour, and the Sermons of good Divines have more then an aptneſſe of commemo-

ration

ration in them, yet wee worſhip not either the Goſpells, or the Preachers thereof. If a meere memorative aptneſſe bee maintained, and that to bee all the ground of our worſhip, then why ſhall not all things of the like nature procure from us the ſame adoration? if I looke upon a Croſſe, or Picture, or upon the Sunne, or Moone &c. and by that memorative aptneſſe which is in them, finde thoughts of reverence and piety begotten in mee, why ſhall not I (according to the Doctors advice) embrace all occaſions and furtherances of devotion, and ſo fall downe before them? And if more then a memorative aptneſſe bee maintained, and ſome higher vertue transfuſed into an *Altar* meerly by its conſecration, then into other things wee deſire further proofe thereof. Secondly, if conſecration bee admitted to bee ſo infallibly vigorous, as to imply Gods holy preſence, yet this claymes worſhip not only to the *Altar*, but alſo to the Font, and to all other conſecrated things, places, and times, and this involves us in many doubts. For if I muſt worſhip at the *Altar* more then at the Font, or more then at the firſt view of the whole fabrick, yet how much oftner, how much more muſt I worſhip at the *Altar*, then in other places? The conſecration of the whole building has vertue to beget pious thoughts in mee, when I firſt approach it, and I finde in mee a holy commemoration, muſt I now ſtay my worſhip till I come to the *Altar*, there to expect yet a more vertuous commemoration? or muſt I bow at my entrance with leſſe reverence, and then bow more lowly at the *Altar* afterwards? what muſt be the ſeverall meaſures of my worſhip? Thirdly, this worſhip by way of motive is not agreable to that of the *Jewes*, for *Daniel* in his worſhip remembers that

that house wherein God was dreadfully and strangely present, and so directs his posture accordingly: but the house of God is no motive instrument to him to remember God, and therefore the relative object, or occasion of his devotion. If the Papists had the same grounds for their adoration as *Daniel* had, they would worship their *Altars* and Images at as great a distance, as *Daniel* did the Jewish Temple being a Captive at *Babylon*. But now as the occasion, so the nature of their worship is farre different from the Jewish, and by their falling downe before present objects only, it plainly appeares, that they make those present things, not only the occasions of their posture, but even the objects of their adoration it selfe. I wish therefore our Doctors would not mingle so far with Popery as they doe, or if they will, yet they would not speak so upbraidingly of those which feare to doe the like. I will not say they are in the gall of bitternesse, but their invectives witnesse too sure, that the gall of bitternesse is in them. *Michael* living against Satan, though all evill might have beene said, said none; but Satan having nothing justly to object against *Michael*, yet forbare no evill. I wish the Doctors hereafter would rather imitate *Michael* then Satan.

*Imprimatur*

3. *July.* 1641. *Edw: Dering.*

FINIS.

B

E

A

# THE BROKEN TITLE OF EPISCOPAL INHERITANCE.

OR,

A Discovery of the weake Reply, to the *Humble Examination* of the *Answers* to the *Nine Reasons* of the House of Commons,

*AGAINST*

The Votes of *Bishops* in *Parliament*, their *Lordly Dignity*, and *Civill Authority*.

*Dedicated to both Houses of* Parliament.

Matth. 19. 9. Ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω.

*B.* Cyprian: *ad* Cornelium.

*Atque hæc (frater) est verè dementia, non cogitare, nec scire, quòd mendacia non diu fallant.*

*LONDON*,
Printed for *John Bellamie*, and *Ralph Smith*, and are to be sold at the signe of the three Golden Lyons in *Corne-hill* neere the *Royall Exchange*. 1642.

# The broken Title of Episcopall INHERITANCE.

## SECT. I.

*Shewing the occasion, and progresse of this Businesse.*

THE *House of Commons*, having (about the moneth of *May* 1641.) passed a Bill against the Votes of Bishops in Parliament, and the exercise of Temporall Jurisdiction, by the Clergy, transmitted that Bill to the *House of Peeres*. After it had there received a second *Reading*, and was *Committed*, it soone met with the common lot of all good Bills, the Opposition of the Prelates.

The *Lords* hereupon desired a *Conference* touching the *Reasons* which had induced the *Commons* to passe that Bil. *Nine Reasons* were brought up to Them by Mr. *Per-point*, to that purpose. These being *reported* in the *House of Peeres*, the Pragmaticall Arch-Prelate of *Yorke*, * undertooke to answer them, praying his *Answers* (as well as those *Reasons*) might be *Recorded* in the *Lords house*, which was resolutely denyed.

His Spirit being unable to beare any repulse, he easily tooke on him the boldnesse, without leave of that Honourable House, to Print an *Abstract* of those *Answers*. Why he published not his *Answers* at large is hard to guesse. Perhaps he envyed us some flowers of his usuall Rhetorique, wherewith he adorned those *Answers*; as namely, that of a *Quarter-staffe*, and that wherein he compared the dealing of the *House of Commons* with the Bishops, to that of *High-way Men* with travailers whom they rob; *First putting a gag into their mouthes, then spoyling them of all they have.*

* Dr *Williams* who being let out of the *Tower*, in short time was recommitted thither with 11 more of his fellow Bishops at his heeles, upon an impeachment of *high Treason*, chiefly contrived by his

To that frigide *Abſtract*, a free *Reply* was ſent out; yet, not under that name, but under the modeſt Title of an *Humble Examination*, to vindicate the *Reaſons* and Honour of the *Houſe of Commons*. And, unto this, ſome πίσμυρες, ſome Scioliſt (who having ſpent ſome few of his many lazy houres in the ſtudy of a famous *Antiquary*, whole *Amanuenſis* he had perhaps the honour for a ſhort time to be, and for that ſervice to be dub'd with that Eulogy of *Vir dilectus, & bono natus publico*) hath adventured to thruſt out a few fragments of other mens Collections, nothing to the purpoſe; naming his Childe by the pompous name of *Epiſcopall Inheritance, Or a Reply* (a *Rejoynder*, I thinke he would have call'd it) *to the Humble Examination, &c.*

This, the Man, *cum bonis avibus*, Printed at *Oxford*, in *December* laſt, if I miſtake not; albeit, he could not but then know, that the *Houſe of Commons* had engaged themſelves a ſecond time in the ſame cauſe, and voted and ſent up another Bill to the Lords, to the ſame effect, in *October* before. Whether the Honourable *Houſe of Commons* will ſtoop ſo low, as to take notice of this affront, I know not. But it can doe the *Replyer* no harme, to reflect upon his owne handy-worke, to conſider what proportion it beares with the Honour of the *Houſe of Commons*, and to ſtudy ſome ſatisfaction in caſe it ſhould be required; becauſe, in ſundry paſſages he ſpareth not, through the *Examiners* ſides, to ſtrike at the Parliament it ſelfe, and at ſundry Lawes ſtill in force among us.

The happy paſſing of that *Act for diſ-inabling all Perſons in holy Orders to exerciſe any Temporall juriſdiction or Authority*, is abundant Demonſtration that this great *Replyer* (ſo extreamely ſeene, and over-ſeene in one or two Collectionaries of a learned Knight) hath troubled the world with an empty, ſcandalous Pamphlet. Nevertheleſſe, ſome brand muſt be ſet upon it, becauſe he makes ſuch a rattle with a few craking Quotations borrowed chiefely out of one little obſcure nooke of dusky, uncertaine, fallacious, pretended *Saxon Antiquity*: and becauſe he ſo contemptibly lookes downe from his high Tower of Muthology upon the poore *Ignorant Examiner*, as upon a ſilly Muſhrome, guilty of (*a*) *inconſiderate zeale*, of (*b*) *a very raſh and ignorant aſſertion*, of (*c*) *talking ſo poorely*, of (*d*) *groſſe ignorance*; *&c.* And not onely ſo, but he audaciouſly flies out upon that *Bill* now paſſed, and upon the *Reaſons* of the paſſing of it, as if (*e*) *our Hiſtories ſhould be blemiſhed with* no ſmall *reproach*, if they ſhall *report* to Poſterity the making of ſuch a Law, as ſhould exclude the Clergy from the making of any Parliamentary Lawes; for that this, in his imagination, *is a loſſe*,

(*a*) Preface to the Reader.
(*b*) Pag. 6.
(*c*) Pag. 9
(*d*) pag. 11
(*e*) Preface to the Reader. pag. penult.

or

*w a defect in Parliament*: becauſe, he thinketh no Publique Statutes and Acts (*f*) *can hardly be duely and rightly enacted and framed, without the advice, counſell, and aſſiſtance of Biſhops, and of the Clergy.* (*f*) pag. 16

For theſe *Reaſons*, but eſpecially for the laſt (leſt his Paſquill ſhould prove a trumpet of Sedition in the hands and mouthes of all the malignant party, to ſtirre up many other credulous and incautious Readers to joyne with them to traduce that Religious *Act* before mentioned, and to ſpurne againſt it;) it is thought fit to make a briefe *Diſcovery* of the chiefe ſtrength, or rather weakneſſe of this *Sir Antiquary-would be*; and to ſhew what a *Broken Title* he hath ſet on foote to hold up the pretented *Epiſcopall Inheritance* of Biſhops *Voting in Parliament*, as of late they did, by deriving it from the *firſt* 500. *yeares* of the *Saxon Kings, before the* Norman *Conqueſt*.

## SECT. II.

### *Unripping the Replyers* Preface.

THe *Repher* promiſeth, in his Title Page, *A Reply to the humble Examination of a Printed Abſtract of the Anſwers to* NINE *Reaſons of the Houſe of Commons againſt the Votes of Biſhops in Parliament*: but he hath onely culled out a few ſhort paſſages of the *Examination* of but a fifth branch of the fifth *Reaſon*. And this is all the *Reply* he makes to any particular peece of that large Diſcourſe. The reſt of his Pamphlet conſiſteth of meere Extravagants, which containe rather weake and impertinent inlargements of the Prelates *Anſwers*, than a *Reply* to the *Examiner*. It is true, he ſometimes attempts to anſwer ſome Objections from *Canons*, and *Fathers*, forbidding the Clergy to intermeddle with ſecular affaires, and enjoyning them to apply themſelves wholly to the duties of their owne Function: But he never undertakes thoſe Objections as they are urged by the *Examiner*. And he anſwers them ſo, as in ſome other parts of his *Reply*, he cuts the throate of his owne *Anſwers*, or flyes in the face of the preſent Lawes and Government, or elſe breakes out into little leſſe than blaſphemy againſt expreſſe Texts of Scripture, to breake through an Objection which he cannot Anſwer, as ſhall anon be ſhewed in due place.

But for his neglect of the reſt of the *Examination*, he thus Apologizeth to his Reader; *In the Examiners Anſwers, there is little material, if once the principall doubt be cleared, Whether Biſhops had antiently votes in.* Pref. to the Reader.

*in Parliaments, and were Barons, or that which is equall or superiour unto Barons, being accounted* Thanes, *in the Times of the* Saxons, *before the Conqueſt*: and this he *hopes* he hath *ſo fully cleared* in his *Diſcourſe*, *as there will be little queſtion remaining*. Thus, He.

I rejoyne. Firſt, If this be his onely buſineſſe, why did he mocke us with a doore bigger than the Houſe, with a Title larger than his Project, and promiſed what was neither *materiall*, nor meant? Secondly; Admitting (but not granting) that his hopes doe not deceive him in the *full clearing* of this one point; yet all this is but matter of *fact*. And the Argument hence, can be but this; *Biſhops had votes in Parliaments, and were Barons, de facto, before the Conqueſt*; Ergo, *they ought, de jure, ſtill to have ſuch votes, and to enjoy ſuch dignity*. Thirdly, I appeale to the conſcience of any indifferent Reader, whether a *Practiſe* condemned by Scripture, Fathers, and other grave Authours, and that is contrary to the *Vow* of Clergy men at *Ordination*, and forbidden by many Councels of Biſhops themſelves, as unlawfull and impious (as this hath beene, and by the (*a*) *Examiner* proved to have beene) can be warranted, becauſe continued (as is pretended, but not proved) above a 1000. yeares.

(*a*) *In aſſerting the three firſt* Reaſons *of the Houſe of Commons* pag 3.

That I may not be thought to charge him unjuſtly of preferring meere matter of fact, before ſuch high Authority, and ſo much ſtrength of Reaſon, I will onely trouble the Reader with one inſtance. The *Examiner*, in aſſerting the firſt *Reaſon* of the *Houſe of Commons*, alledgeth 2 *Tim.* 2. 4. (*Nemo militans Deo, implicat ſe negotiis ſecularibus*) as urged by many of the Ancients to this very purpoſe. Among them, he named *Cyprian*, *Can.* 6. *Apoſt. Concil. Carth.* 4. *Concil. Chalced. Oecum. Auguſtin. Greg. Mag. Excerpt. Egberti, Concil. Calchuth. Anſelm.* to which was added *Conſtit. Legat. Othob.* which condemnes it, as *vitium horrendum*. What ſaith the *Replyer*? ſurely nothing but this; In the *Examiners Anſwer there is little materiall, if once the principall doubt be cleared*; that is, *matter of fact*. Behold the ſpirit of the man that can thus vilify and trample upon an expreſſe Scripture (together with the concurrence of many and great Authorities expounding of it) as *little materiall*, in compariſon of but a pretended, rotten *Saxon*-practiſe before the *Conqueſt*, in the darkeſt times that ever went over this Nation, after it tooke upon it the name of *Chriſtian*.

*Accipe nunc Danaûm inſidias, & crimine ab uno,*
*Diſce omnes.*

But how will he demonſtrate the *Votes of Biſhops in Parliament* to be *ſo ancient*? That, he doth endevour by telling us, that *though Parliaments*

*ments* (as to this *name*) *began long after the Conqueſt*; yet the *Saxons* had the *thing* under another name; and, that *therein the Biſhops and Clergy were alwayes an eminent party*. For,

They had their *Gemots*, or *Aſſemblies* of ſundry ſorts; their *Witten-a-Gemots*, the ſame with our *Parliaments*; their *Folemots*, every yeare in *May* (as it were annuall Parliaments;) their *Scire-Gemots*, of every County twice a yeare, beſide other *Gemots* or meetings; in all which, *the Clergy were principall members*, ſaith the *Replyer*. Now, if he make all this good, eſpecially that of the *Wittena-Gemots*, and that therein the Biſhops exerciſed a Legiſlative power in voting, as of late our Biſhops have done in our Parliaments; the *Examiner* muſt provide him of another Advocate; for my part, I muſt then yeeld the cauſe.

But the *Replyers* prooſes, I feare, will ſhrinke in the wetting. The grounds of my feare, are theſe.

Firſt, By his owne ſhewing, onely the *Wittena-Gemots*, did every way anſwer our *Parliaments*, (the *Folemot* was but *tanquam Parliamentum*;) But, in thoſe *Wittena-Gemots*, his Authour ſpeakes not one ſillable of the Biſhops *ſitting*, much leſſe of their *voting* in them. So as this were enough of it ſelfe, to blow away his *Preface*. But, there is more.

Secondly, In the *Folemot*, the Laickes are ſaid *to ſweare, before the Biſhop, an oath of fidelity to the King, to covenant to defend one another; and the Lawes; and, as occaſion required, to conſult of the common ſafety, of peace and warre, and of promoting the weale-publique* —. But, no word that the Biſhop joyned in any *vote* therein, or ſo much as in the *Conſultation*. And if he had, yet this was not properly a *Parliament* anſwerable to ours: and ſo, it concludeth not.

Thirdly, In the *Scire-Gemots*, (which had no ſhadow of a Parliament, but rather anſwered to our *Aſſiſes*, wherein men doe *jus dicere*, not *jus dare*) it is true, his Authour tels us, *Epiſcopus jura divina enunciabat, vindicabat Comes ſecularia*. But, what is this to *voting*, and to voting in *all Acts*, in *Parliament*?

If it be urged that by *Edgars* Lawes, the *Biſhop*, as well as the *Alderman* or *Earle* of the *County*, was to be preſent at *Gemots*, the one to teach the *Divine* Law, the other the *Secular*. I anſwer, firſt, that the Law ſaith not, *all Gemots*; or, in the *Wittena-Gemots*; but, in *Gemots*, which doth not neceſſarily compriſe all. Secondly, that very Law, produced by the *Replyer*, diſcovers plainely that it ſpeakes onely of *Scire-Gemots*, becauſe it ſaith *Epiſcopus Loci*, the Biſhop of the place.

And

And the *Replyer* afterwards (at pag. 33.) ſetting downe the ſame Law at large, hath fully confirmed this Expoſition; *Interſit unuſquiſque Hundredi Gemoto; ut ſuperius eſt præſcriptum; & habentur Burgemoti tres quotannis: duo verò Scire-gemoti; de iſtis adſunto Loci Epiſcopus & Aldermannus, doceatque alter jus divinum, alter ſeculare.* Thirdly, the Biſhop is to teach there, not to *exerciſe a Legiſlative power*; and what is he to *teach*? not *all Lawes*, but *Divine* onely. But our *Replyer* is engaged to prove his *Vote in Parliament, in Lawes of all kinds*; of which more by and by.

This is all that the *Replyer* offers any proofe of, in his Preface to the *Reader*. He that can finde more, let him take it. My eyes be too dimme to diſcover ought in it at all, but a muſter of a few Exoticke obſolete Saxon termes to Low-bell his *Ignorant Examiner*, and his credulous Readers; and ſo, more fit for an *Hocus Pocus*, to make ſport; than, for his purpoſe, in a cauſe ſo ſerious.

*Non tali auxilio, nec defenſoribus iſtis,*
*Tempus eget; non, ſi ipſe tuus nunc aſſoret Hector.*

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## SECT. III.

### *Whether Biſhops had* Votes in Parliament *before the* Conqueſt, *as the* Replyer *hath ſtated, and endevoured to prove the point.*

(*b*) Pag. 42.

THe Examiner (*b*) having dropt this paſſage out of his pen, *That Biſhops at firſt were but caſually mounted to that height, and extent of power*, (that is, to *Vote* in all matters debateable in Parliament, *touching the honours, inheritances, perſons, and liberties of others*) by *William* the Conqueror: The *Replyer* kindles at this, and, (at pag. 6. of his booke) calls it a *very raſh and ignorant Aſſertion*. And, to oppoſe this, is his maine deſigne; for which end, he undertakes to aſſert two things more; to wit, their *Lordly Dignity*, and their exerciſe of *Civill Authority* in this Kingdome, by the ſpace of ſome hundreds of yeares before the *Norman* Conqueſt.

Three things then he undertakes to make good in his Diſcourſe, firſt, the Antiquity of *Biſhops votes in Parliaments, in all cauſes whatſoever*, for the firſt 500. yeares before the Conqueſt. Secondly, their *Lordly Dignity*. Thirdly, their *Civill Authority* among the *English-Saxons*. Onely, the firſt was denyed by the *Examiner*; the two other be

be ſhaw-fowles * of the *Replyers* owne ſetting up, wherein the *Examiner* is not concerned. My maine buſineſſe therefore is, to joyne iſſue with him upon the firſt, and to conſider how ſtrongly he hath proved that aſſertion. After which, I ſhall very briefely examine his other two aſſertions, as they have reference to his firſt, in point of right; namely, what manner of *Barons* they were; and *quo jure*, they exerciſed *Civill Iuriſdiction* in thoſe Saxon times.

* *Namely as matters of fact, it being never denyed that they were Lords, and diddo facto exerciſe civill Authority. All the queſtion is, quo jure they did it.*

His firſt and principall point at iſſue is, *That it is manifeſt by all the Lawes of the Saxon Kings, for the firſt 500. yeares before the Conqueſt, that the Biſhops and principall Clergie were alwayes of great Authority in our Common-wealth, eſpecially for making of Lawes and Conſtitutions of all kindes; which Lawes were made by the conſent, ſuffrage, and approbation of the Biſhops*; ſaith the *Replyer*, pag. 1. Or, *the Biſhops were the principall men in all ages for ordaining of Lawes and Conſtitutions, in all the great Aſſemblies of the Kingdome, then in uſe*, as hee expreſſeth it, at pag. 7.

1 *Point ſtated.*

To make this good, he alledgeth onely foure Teſtimonies, and all out of Sir *Henry Spelmans* late booke, entituled *Concilia, Decreta, Leges & Conſtitutiones, in re Eccleſiarum Orbis Britannici*: to wit, the Lawes of King (*c*) *Ina*, *Æthelſtan*, *Edmund*, and the *Councell of Cloveſhove*. (*d*) Concil. pag. 230.

(*c*) Pag. 1. 2.

(*d*) pag. 7.

Before I examine the particulars, I will offer ſome generall obſervations to every ingenuous Reader.

1. That at beſt, Sir *Henry Spelmans* booke, *de Conciliis*, is no good, much leſſe ſufficient evidence in Law, to prove a point of ſo great conſequence, claymed as the *Inheritance* of Biſhops, and that by the *Lawes* of the Kingdome. I diſparage not his paines; yet, as the laſt Edition of *Matthew Paris* is liked much worſe, becauſe Dr. *W.* had a hand in it; ſo, this of Sir *Henry Spelman*, is rather more ſuſpected, than confided in, becauſe *J. S.* had ſo much to doe in it. But that which will hold off all wiſe men from truſting to it, is the daſh given unto it by the Authour himſelfe, who in his *Epiſtle* to the King, ſaith, there be in it, *Non-nulla inutilia, & multa quidem hodierna rerum conditioni minimè congruentia*, ſome things unprofitable, and many things moſt incongruous to the preſent condition of things. And in his *Preface* to his *Reader*, he plainely confeſſeth, that thoſe times were *Valde caliginoſa; cogique contigit ex Argumenti obſcuritate, duces ſæpe cæcos (Authores maleſidos) ſequi.* Therefore he addes, *non poſſum non vereri, quin in erroris foveam ipſe ſæpe inciderim, lectoremque unà mecum aliquando ſim invitò attracturus.* He followed blinde and deceitfull

guides himſelfe, and therefore could not but feare that he often fell into the ditch of error, and ſhould draw others after him. Yet this is the onely Record that our *Repher* ſends us unto, for evidence in ſo great a cauſe.

Secondly, He promiſed us to prove his aſſertion, by *all the Lawes of the Saxon-Kings*, but produceth onely foure; whereas he cannot but know that the *Saxon Lawes* be more than 400 times as many. He may doe well to ſalve this with *Ariſtotles tria ſunt omnia*. But this is not all the over-laſhing which may be found within the length of a ſhort poſition. For,

Thirdly, He bragg'd, he would ſhew us good evidence that *Biſhops* were principall *in making of Lawes and Conſtitutions of all kindes*, meaning in their *Wittena-Gemots*, or Parliaments, but he ſends us for proofe to Sir *Henry Spelman* his *Concilia*, which concerne onely Lawes Eccleſiaſticall, and Conſtitutions *in re Eccleſiarum Orbis Britannici*, as the Authour ſtileth them, both in his Title-page, and in his *Dedication*. Now, marke the argument hence, *Biſhops voted in all Lawes which concerned the Church*, Ergo, *in Lawes of all kindes made in Parliament*.

Fourthly, He made a flouriſh of proving his aſſertion by all the Lawes of the Saxon Kings, *for the firſt 500. yeares*, but hee never meant it. I am ſure he never perform'd it. For, if we reckon from *Hengiſt*, who began his raigne, ſaith your Antiquary, about the yeare of Chriſt 457. the *firſt 500. yeares* muſt expire at the yeare 957. And, in ordinary conſtruction, when the *Repher* ſaith, that his aſſertion *is manifeſt by all the Lawes of the Saxon Kings, for the firſt 500. yeares before the Conqueſt*, he muſt be underſtood, that this is manifeſt in every Law throughout that 500. yeares. But when he comes to it, he begins with the Lawes of King *Ine*, made *Anno* 692. which was 235. yeares after the beginning of the *Saxon Kings* in *England*. The Lawes of King *Æthelſtan*, which he quoteth, were made, ſaith his Authour, in *Anno* 928. which wanted but 29. yeares of the expiration of the firſt 500 yeares. And as for the Lawes of King *Edmund* they were made later by 18. yeares, than thoſe of *Æthelſtan*: for, they were made in *Anno* 944. Laſtly, thoſe made at *Cloveſhove*, or *Cliff*, were made 55. yeares after the Lawes of King *Ine*. viz. *Anno* 747 And, that you may at once ſee his exactneſſe in *Saxon Antiquity* by being a little while employed by Sir *Henry Spelman*, * take notice that when he is ſo confident that Biſhops did *vote in all the Lawes of the Saxon Kings for the firſt 500 yeares*; the truth is, not one of thoſe Kings

* *I have heard of one* George *a Sawyer in* Warwickſhire, *who ſocke himſelfe to be well-skill'd in caſting of a water, becauſe he wrought 6. weekes at* Sutton-Coldfield *in D.* John Burges *his Sawpit.*

Kings would admit any Bishops neere them, for almost 150. yeares of those 500, because themselves were not yet *Christian*. As for the *West-Saxon* Kings (of whom were three of his witnesses, *Ine*, *Æthelstan*, and *Edmund*,) none of them received the Faith, till *Kingils*, about the yeare 617. which was 160. yeares after *Hengist* tooke the Scepter. And as for the *Mercian* Kings (of whom this *Ethelbald*, that held that Councell at *Cleveshove*, to which the *Replyer* referreth) they were not converted, till about the yeare 657. * which was 200. yeares after the Saxons began to reigne in *England*. So that now this bold assertion of the *Replyer*, appeares to be not onely manifestly false, but impossible to be true, not onely of the first 500. but of the last 500. yeares also of the Saxon Kings, taking in *Danes* and all, before the Norman Conquest. Yet, this is he that talkes so scornefully of the *Examiners inconsiderateness, rashnesse, talking poorely, grosse ignorance, &c.*

* Peada being the first.

Fifthly, The *Examiner* never said, that *Bishops* had no power at all in making of Lawes before the Conquest, but that they were *casually mounted to that heighth and extent of power, by the Conquerour*, namely, to vote in all those things in *Parliament*, which was now claymed by our Prelates. Therefore, till the *Replyer* prove the Bishops to have voted in *all things*, which *concerne the honours, inheritances, persons, and liberties of others*, he doth but beate the ayre, and fights with his owne shadow, not with the *Examiner*.

Sixthly, supposing (but not yeelding) that the Prelates did then vote in *all things* and *Lawes* made in *Parliaments*, yet there is no reason they should doe so still; not onely because they ever abused that power, but because the principall reason, that then called them to vote, is long since ceased. Then they were of necessity to doe it, to prevent barbarisme and destruction of all Government. For, not onely the Vulgar, but Gentry, Nobility, and sometimes Kings themselves, were so illiterate, that they scarse knew a letter on the Book. *Quippe sub his seculis apud ipsos (Clericos) solum erat literarum clavis & scientia (dum militia prorsus indulgerent laici,) factumque est interea, ut os Sacerdotis oraculum esset plebis; os Episcopi, oraculum Regis & reipub. &c.* saith your Authour, (*t*) who also at pag. 198. reports this of *Withrede* King of *Kent*, about the yeare 700. when he was to confirme a Patent of Priviledge, to the Churches of his Dominion, the King doth it thus, *Ego Whitredus Rex Cantiæ ad omnia supra scripta & confirmavi, atque a me dictata, propria manus signum sanctæ crucis pro ignorantia litterarum expressi. X.*

(*t*) Epist. Ded.

Now, as *David* in caſe of neceſſity did eate of the *Shew-bread*, and was blameleſſe, which yet in ordinary courſe was lawfull for none to eate, but the *Prieſts*; ſo in a caſe of neceſſity, for the preſerving of Government and Lawes, when none elſe can doe it, the rule here holds, *I will have mercy and not ſacrifice*; they are not ſo ſtrictly tyed by a negative precept *ad ſemper*; but they ought to ſerve the State when none elſe are able for that ſervice. Some liberty is allowed for perſonall and family-neceſſities, much more then for the neceſſities of the publique. But what is this to an Age and State, wherein learning and knowledge in the Lawes and Government, doth ſo much abound, not onely in profeſſed Lawyers, but in moſt of the Gentry and Nobility, that a Biſhop is but a kinde of puny and ideot in theſe matters in reſpect of them, if he doe indeed apply himſelfe as he ought, to the duties of his owne function?

Thus farre my generall Obſervations upon all his Authorities, which will ſave me much labour in the particular examination of his ſeverall Teſtimonies apart, to which I now come.

His firſt witneſſe be the Lawes of King *Ine*, or *Ina* (which *Bede* cals *Hun*) which begin thus, *Ego Ine Dei Gratia Weſt-Saxonum Rex, exhortatione & doctrinâ Cenredis patris mei, &* Heddes *epiſcopi mei, &* Erchenwoldes, *epiſcopi mei, & omnium Aldermannorum meorum, &* Seniorum — *Conſtitui* —. Thus the *Replyer*, (*f*) out of Sir *Henry Spelman*, Conc. pag. 166. and he out of *Lambard*.

(*f*) pag. 1.

To this I anſwer, firſt, That theſe *Lawes* are in the Title prefixed to them, called *Leges Eccleſ. Ina Regis Occid. Saxonum, ad rem eccleſiæ pertinentes*. Secondly, it is onely ſaid, *Exhortatione & doctrinâ Cenredis*, &c, not by the *vote* and *conſent* of the Biſhops. So that all the argument hence, is but this. *Ina* made Lawes concerning *Eccleſiaſticall affaires*, at the exhortation and doctrine of his God-father *Kenred*, and of other Biſhops. *ergo*, his Biſhops did vote in all Lawes and Conſtitutions, for the firſt 500. yeares of the Saxon Kings before the Conqueſt in all *Wittena-Gemots*, and Parliaments. Is not this irrefragable? Or, rather was not the man addle-headed to produce ſuch a Teſtimony? Is there no difference betweene exhortation and doctrine to *exhort and inſtruct* a King to make good Lawes, and the being (*g*) *principall in the ordaining of Lawes*?

(*g*) *Repl.* Pag. 7.

His ſecond witneſſe is King *Athelſtan*, another Weſt-Saxon, and a Monarch of *England*, who, in the beginning of his Lawes, ſaith, *Ego* Adelſtanus *Rex, conſilio* Wlfelmi *Archiepiſcopi mei, & aliorum Epiſcoporum meorum, mando præpoſitis meis omnibus* —. So the *Replyer*,

pag.

pag. 2. out of Sir *Henry Spelman.* Conc. pag. 402.

I anſwer, firſt, that his Authour at pag. 396. ſtiles all thoſe Lawes alledged by him, *Eccleſiaſticall.* It is true, he made ſundry other Lawes at other times and places, as at *Exeter*, *Feverſham*, *London*, and elſewhere, (*b*) *incertis autem omnium temporibus, & confuſis ſæpe capitulis.* So that, to argue becauſe the Biſhops were preſent in councels at making of *eccleſiaſticall* Lawes, *ergo*, they were not only preſent at, but *principall* in *ordaining of all Lawes*, is a moſt weake and trifling kind of arguing. Secondly, the Biſhops are not ſaid to *vote* in theſe Lawes, but onely to give *counſell.* For he ſaith onely, *conſilio Archiepiſcopi*, &c. Now, as there is a difference betweene *conſulting* and *voting*, in the things themſelves, ſo thoſe elder times tooke notice of it. Witneſſe *Canutus* in his Charter touching *Glaſtonbury*, mentioned by your owne Maſter, (*i*) out of *Malmesburienſis*. *Ego Canut rex Anglorum— cum conſilio & decreto Archipræſulis noſtri Edenothi, ſimulque cunctorum Dei ſacerdotum, & conſenſu Optimatum meorum — concedo Eccleſiæ —* where, he differenceth *conſilium* from *conſent.* And albeit *decretum* be there attributed to the Clergy, yet it is in a caſe that onely concernes the *Church*, and ſo cannot be a proofe that they had the ſame power in all other Lawes in Parliaments. For, albeit we meete with a councell ſaid to be holden at *Winton* by *Canutus*, *Anno* 1021. where he cals it a *Parliament*, and mentions the Biſhops to be in it, and to give their votes: yet your Authour (*k*) cenſures the Authour of that Hiſtory, as an upſtart that ſcarſe out-lived the end of *Hen.* 3. after the Conqueſt, and ſhewes him to have beene in an errour. And yet even there mention is made onely of Immunities granted to the Monaſtery of Saint *Edmunds-Bury*, and ſo cannot reach home to prove their votes in *all Lawes* enacted in *Parliament.*

(*b*) *Concil.* p. 406.

(*i*) *Concil.* p. 537.

(*k*) *Conci.* p. 534.

This might ſuffice for *Æthelſtans* Lawes. But becauſe the *Replyer* is pleaſed afterwards, at pag. 13. to affirme from the 11. Chapter of *Æthelſtans* Lawes, *de officio Epiſcopi*, the *Legiſlative power of Biſhops in making Lawes, to regulate the Common-wealth, and to preſerve peace and Juſtice among all ſorts of men*; I muſt further anſwer, firſt, That in the Kings old Saxon Manuſcript, this Chapter is not found, but onely in *Brampton* the Monke of *Ievall*, in *Richmond*, whom Sir *Henry Spelman*, and others call *Jornalenſis.* And it is but of doubtfull credit. But ſecondly, no words in all that long Chapter, doe prove their *Legiſlative power to make Lawes.* It ſaith indeed it is the Biſhops duty *rectitudinem promovere Dei & ſeculi*, and, *Ordinatum inſtruere quid ei jure ſit agendum, & quid ſecularibus judicare debeant*, to promote all right dealing,

dealing, to inſtruct the Magiſtrate what he ought to doe, &c. to maintaine peace with civill Judges, to looke to it, that he teach all to doe rightly, &c. not to ſuffer any circumvention by unjuſt weights and meaſures (becauſe anciently the Biſhop was truſted with the Standard) &c. If this prove any power at all, it is rather Juridicall in adminiſtring Juſtice according to Lawes eſtabliſhed, than *Legiſlative*, for the making of Lawes, as is obvious to every intelligent eye. But, the truth is, it doth not argue a Civill Juriſdiction, but onely a faithfull execution of his Paſtorall Office; which is, ἐπισκοπῆν, to over-ſee carefully and dilligently thoſe of his Charge, and to take care, ſo much as in him lyes, to ſtirre up all men to doe their duties in their places both to God and Man, to watch heedfully that Magiſtrates and Judges, and all other Chriſtians committed to their charge, doe faithfully acquit themſelves, as becomes their holy profeſſion: and for that purpoſe, to be alwayes among them, *Ut ſciat quomodo grex agat, quem ad Dei manum cuſtodire ſuſcepit, ne diabolus eum lanient, nec malum aliquid ſuperſeminet.* So that the *Replyer* could not have alledged any thing more impertinent to prove their Legiſlative power in Parliament, for the making of Lawes of all kindes, than this peece of *Æthelſtane*. But ſome men care not what they ſay, ſo they ſay ſome thing.

His third witneſſe is *Edmund* the King. *Edmundus Rex congregavit magnam Synodum, Dei ordinis & ſeculi, apud London civitatem in Sancto Paſcha ſolenni, cui interfuit* Odo, *&* Wulſtanus, *Archiepiſcopi, & alii plures Epiſcopi*, ſaith the *Replyer*, pag. 2. out of his forenamed Authour. *Concil.* pag. 423. To which (if the *Replyer* will accept it) I will ſo farre helpe him, as to adde, that this *Synod* is accounted by Sir *Henry Spelman*, to bee not *Eccleſiaſticall*, but Regall or *Parliamentary*. Concil. p. 529. And ſo, in this reſpect, it is more appoſite for his purpoſe.

But, I muſt anſwer, firſt, as before, the Lawes of *Edmund* there reported, are called *Leges eccleſiaſticæ*, (by the Reporter) *a ſeculoribus ſuis ſegregatæ*. Secondly, It is not ſaid, in which *Synode* the Biſhops voted; but onely, *cui interfuerunt Odo & Wulſtanus*, Concil. pag. 419. as, to like effect, pag. 423. Now, Is there no difference betweene being *preſent in Parliament* (as the Judges and ſundry others be to aſſiſt) and *Voting* in all the Lawes made therein? What ſilly ſhattered ſtuffe is ſtill ſet before us! Let us ſee if we can meet with any better in his fourth Teſtimony.

His laſt Saxon Teſtimony is the Councel of *Cloveſhow*, or *Cliff*-holden

den in the Reigne of *Ethelbald* the *Mercian*, about the yeare 747. mentioned in *Concil.* pag. 242. (not as the *Replyer* at his ſeventh page reckons it) at pag. 230. For, the *Replyer* referres to that Councell, wherein the *King and Nobles did afford their preſence*, and aſſiſtance; but this is not expreſſed in that of *Cloveſhove*, *Anno* 742. (in Concil. pag. 230.) for there is mention onely of the King, the Arch-biſhop, and Biſhops. But, in the other Councell, (at pag. 242.) there it is ſaid, the King was preſent, *cum ſuis Principibus & Ducibus*, *Anno Dom.* 747. This Councell, or the other (one of the two it muſt be) is provoked to, as an Evidence to prove *Biſhops to be the principall men in all ages, for ordaining of Lawes and Conſtitutions, in all the great Aſſemblies of the Kingdome, then in uſe. And when matters in queſtion, were onely eccleſiaſticall, concerning the Church and Religion, the Clergy ſate by themſelves. But when there was any thing to be given to the Church, then the Kings and Nobles did afford their preſence and aſſiſtance.* Thus the *Replyer*, p. 7.

Now, for anſwer, First, Here is no mention of Biſhops Votes in Parliament at all. For, that Councell holden *Anno* 747. was no Civill or Parliamentary Aſſembly, to treate of Civill affaires, but onely *Eccleſiaſticall*, *habitum ſub Cuthberto Domino*: *Archiepiſcopo*, *præſentibus* (*præter Epiſcopos*, &c.) *Ædilbaldo Merciorum Rege cum ſuis Principibus*, &c. as it is in the Title; Therefore this Aſſembly can be no evidence for *Biſhops votes in Parliament.*

Secondly, if hee doe indeed relate to that other Councell holden, *Anno* 742. that failes him too, in two points: first, in that there is no mention of any Lawes that concerne the Common-wealth, but onely of *Witbreds* Charter of Priviledges, granted to the Church of *Canterbury* above forty yeares before. Secondly, in that they are not there ſaid to *vote* there, but onely *aſſidere* to *ſit* there. But ſo doe divers in the *Houſe of Peeres* at this day (as we ſaid before) that yet have no votes among the Lords.

Thirdly, It is untrue that he ſaith, that *when matters in queſtion were onely concerning the Church, and Religion, the Clergy ſate by themſelves.* For, in that later councell, wherein onely matters of Religion and of the Church were handled; *The King, with his Princes and Dukes*, were preſent. And I might adde, that it appeares not by the firſt of thoſe two Councels, when ſomething was to be confirmed to the Church, that any but the Clergy (except the King) were preſent. But it is not my purpoſe to follow him in ſuch minute eſcapes not in this eſpecially, becauſe however he have forfeited his fidelity in ſending his Readers to the councell of *Cloveſhove*, Conc. p 230.

to

to find the Nobles preſent in that Aſſembly; yet, I know this may be found in many places of the ſame booke of Councels, ſo often quoted by him; as in the Councell at *Becanfeld* pag. 694. under King *Withred*, for freeing Churches from all tribute and exaction. In the Legatine councell of *Calcuthe*, wherein divers matters of Religion were decreed, and ſundry Dukes ſubſcribed, pag. 301. And in another famous Councell at *Celchyth*, wherein *Offa* endowed his Monaſtery of Saint *Albon*; at which Aſſembly there were 9. Kings, 15. Biſhops, 20. Dukes, &c. as Sir *Henry Spelman* hath it, upon the credit of *Stow*. Concil. pag. 313. To omit ſundry other inſtances, out of the ſame Authour. But ſtill this was in matters concerning the Church, and ſo cannot prove the Votes of Biſhops in all Lawes of the Kingdome, which was the thing the *Repyer* undertooke to prove; but how he hath done it, let the equall Reader judge.

I have now gone through all his proofes out of Saxon Antiquity for the making good of his firſt aſſertion. Indeed he ſends the *Examiner* to the Leviticall, and Judiciall Lawes of *Moſes*, to the polity and practiſe of the Jewes before Chriſt, and to the Civill Lawes of the Roman Empire, allowing Biſhops to intermeddle in civill Affaires, to ſee what may be found there: but becauſe I doe not ſee how thoſe inſtances doe prove the Legiſlative power of our Biſhops in all matters in Parliaments of this Kingdome, in the firſt 500. yeares of the Saxon Kings; I ſhall crave leave of the *Repiyer* to give my ſelfe a *ſupерſedeas* from following of him in ſuch impertinent out-leapes; and, to haſten to his ſecond point.

## SECT. IV.

### *Of the Lordly Dignity of Biſhops.*

THe *Repyers* ſecond part of that his Maſter-peece, is, his needleſſe labour to prove Biſhops to have beene *Thanes*, or *Lords*, among the Saxons, *equall with the beſt* (pag. 2.) So that, *for point of honour and dignity, an Arch-biſhop was equall to a Duke of a Province, and every Biſhop to an Earle*, (pag. 3.) yea, *the Biſhops were equall to the greateſt perſons and eſtates in the Kingdome.* (pag. 6.)

Vainely and impertinently ſpoken. When did the *Examiner* trouble himſelfe to oppoſe or deny their ſwelling Titles in the Saxon times? who knows not that nothing ſhootes up ſo high as that which growes

growes out of the dunghill? Nothing more obvious in the ſtories of thoſe times, than the intolerable pride and inſolency, the boundleſſe Ambition and tyranny of Biſhops. Nor are their Artifices to get up to that Luciferian height, uneſpyed. They ſaw the groſſe ignorance of the Laity, and made advantage of it. to lead them by the noſes, as they liſted; and willingly ſuffered them to continue ignorant, the better to continue and increaſe their owne Greatneſſe. They permitted them (for want of inſtruction) to run into outragious villanies, and then ſet what priſes they pleaſed upon thoſe ſinnes; and ſo, by degrees became Maſters of their purſes, and power too. By this device, they got moſt of their lands and Mannors, in thoſe elder times; and under a pretence of ſeeing all ſuch gifts and other priviledges made ſure to Pope-holy-Church, they got themſelves ſometimes to be admitted into the Aſſemblies of the State, that they might be eye and eare-witneſſes of, and vote in the confirmation of them; albeit the *Replyer* had not the good hap to hit right upon any particular inſtance thereof.

But, the *Replyer*, if he will ſpeake to the purpoſe, muſt make this good, that Biſhops being *Thani majores*, or Lords, had *eo nomine*, place and vote in Parliament. But this they had not. For then all ſuch ſhould have had that priviledge, unleſſe diſabled by ſome miſ-demeanor, or treaſon. But this himſelfe out of the *Gloſſary*, confeſſeth that all even of the *Feudal Barons*, (which hee accounteth to be the chiefe) had not, even ſince the Conqueſt; there being at one time about 30000. Barons, all which could not ſit in Parliament: And, among them, ſome *mitred Abbots*, who were *Lords*, and held by *Barony*. Witneſſe (among others) the Abbot of *Feverſham*, remembred by the *Examiner*; that Abby being founded by King *Stephen*, and the land held *per Baroniam*: So that, not ſimply their *Lordſhip*, but the Kings *Writ* of Summons to the Parliament, gave them *place*, and *vote* therein. + pag. 33.

As for thoſe paſſages of the *Examiner*, cavilled by the *Replyer* (*k*), viz. that *Biſhops were not caſually, at firſt, mounted to that height and extent of power by William the Conqueror*; and that, *it is onely of grace that they were firſt allowed place in Parliament: not can derive higher for ſitting* (as till now they did) *in the Houſe of Peeres, than an Act of Parliament, if ſo high, &c*: they need not ſo much to diſturbe his patience. For, the *Examiner* ſpake of their *height and extent of power* to vote, not of their *Titles*. And how came they firſt to ſit in Parliament, if not by *grace*? Doe not all ſo, when firſt they receive their honour? Is it not of (*k*) pag. 6 7.

*grace* from the King, the Fountaine of Honour? Were the *Bishops* borne to it? Or doth their very Office, *ex naturâ suâ* entitle them to it? Nay, rather our Saviour forbids them the title of *gratious Lords*: * and *Theophylact* (*l*) pronounceth it heathenish to affect it. Saint *Peter* also puts in a caveat against it, 1 *Pet.* 5.3. And as for their *sitting* and *voting in all matters whatsoever debateable in Parliament*, as they lately claymed (*m*), he need not be so angry, that it is *derived no higher than an Act of Parliament*. For it will trouble him much, to prove the derivation of it so high. The *Examiner* directed him to an ancient Writ (*n*), that forbade them the intermedling with divers things, in King *Henry* 3. his dayes, pag. 34. But the *Replyer* thought it best to overlooke that, as he hath done many things else, too hard for him to *reply* unto.

Another thing which puts the *Replyer* into a new pet, at pag. 11. is, the *grosse ignorance* of the *Examiner*, (*o*) in saying, that the Bishops holding of the King *per Baroniam*, may *haply be meant rather of the honour affixed to their places, which workes it up into a dignity, than of the lands pertaining to them.*

The *Examiner* might easily be excused for this, in regard, first, he ingenuously acknowledged (*p*) his *skill in Tenures to be very simple*. Secondly, he was not peremptory, but allayed that speech with the word *haply* it might be so; and that, not altogether, but *rather* of the *honour*, than of the *lands pertaining to them*. Here was then no need of so much zeale in the choleticke *Replyer*, nor, indeed, of any Apology for the *Examiner*.

For, I know no substantiall difference betweene this peece of *grosse ignorance*, and that passage of the learned *Glossator*, which you, Mr, *Replyer*, have pleased to note out of him, in your tenth page; *Episcopi autem Barones dici videntur propter nominis dignitatem*. If they be called *Barons* for the dignity of the name, why may it not be possible (and *haply* intends but a possibility) that the tenure of their Lands by *Barony*, may referre chiefely to the *honour* affixed to their *Sea's* or *places*?

As for the Reason produced by the *Replyer* to the contrary, viz. because *suas sortiuntur Baronias solâ fundorum investiturâ*, that they enjoy their Baronies by the sole investiture of their Lands, this confutes not the conjecture of the *Examiner*: for, he speakes not of the way and meanes how they come to be actually seised and possessed of their *Baronyes*, as the Glossator doth; but of the end and reason for which they be admitted to hold of the King in that Tenure. And this, for

* Luk. 22. 25, 26.

(*l*) in Mr. 10. 42, 43. τὸ ἁρπάζειν τὴν τιμὴν καὶ τῶν πρωτείων ἐρᾶν, ἐθνικόν ἐστιν.

(*m*) *In the Bishops late petition, and protestation, for which 12 of them were impeached of high treason.*

(*n*) Rot. Pat. de An. 18. *H.* 3. *M.* 17. *quoted by Sir* Ed. Cook, *to prove Bishops to be called by* Writ to Parliament.

(*o*) pa. 45. *of the hum. Exam.*

(*p*) Ibid. Pag. 44.

for ought I know, may poſſibly be, to advance the Function of *Epiſcopacy*, to the dignity of *Lordſhip*, ſince the *Conqueror*; all the *Thane-ſhip* of Biſhops being by conqueſt forfeited into his hands, as well as the Lands and Honours of other men. But, becauſe I finde the *Replyer* to be ſuch an angry man, I dare not conteſt with his paſſion any further, leſt he fall as foule upon me, as he hath done upon the poore *Examiner*, for ſpeaking reaſon.

One thing more (which the *Replyer* takes moſt in dudgeon from the *Examiner*,) fit to be remembred, is this: that the *Examiner* (ſcurvily) ſtiles the Biſhops, *Barones Regis eleemoſynarii*; and would thence inferre, that they are but *as arbitrary Almeſmen, like the poore Knights of* Windſore, *which may be abated, or taken away at pleaſure.* Thus, the *Replyer*, pag. 12. (out of the *Examiner*, pag. 45.) which the man cals *a ſpiteſull inference upon the bare word* Eleemolyna, *without the true ſenſe of it.*

But, if my eyes faile me not, that *ſpiteſull inference* is a plaine forgery of the *Replyer*, who is excellent at that Trade. The *Examiner* meant no more by *Barones eleemoſynarii*, than to ſhew whence originally the Biſhops received their Lands; even from the free bounty and almes of Kings, as the poore Knights of *Windſore* doe their maintenance. And ſo, the *Examiner* miſtooke not his *Authour* (your Maſter,) nor Juſtice *Glanvile*, nor the word *eleemoſyna*. For he did not ſay; they were *almes-men*, as holding onely of *pleaſure*; but of *Alms*; yet ſuch as were ſetled as firmely as any other Free-holds. It is true, he called them the Kings *Almoignary Barons*; yet, it muſt be confeſſed, that they received divers Lands from others. Howbeit, becauſe they could not hold them, but by the Kings Licence, the *Examiner* thought he might (after ſo great Authours) ſtile them as he did. And in this, I alſo am the more confirmed, becauſe your learned ſelfe is pleaſed to obſerve as much out of your more learned *Gloſſator*, who (out of *Stanford*) ſaith, *Baronias ſuas ex eleemoſyna Regum perhibentur accepiſſe, licet ipſa prædia aliorum ſæpe munificentia conſequuti ſuerint.*

Nor know I, why any ſhould take fire at this; unleſſe ſuch, as unthankfully refuſe to acknowledge their Founders, and Benefactors. And what ever *ſpiteſull inference* the *Replyer* frame to himſelfe, yet the *Examiners* inference was, onely to let the *Anſwerer* ſee, what little reaſon he had (at ſuch a time) to uſe that high language, that Biſhops *holding their lands in Fee-ſimple, may with as good reaſon, vote in the houſes, inheritance, perſons, and liberties of others, as others may, and doe in theirs,*

becauſe, it ill becomes *Almſ-men* advanced to honour, to conteſt with the higheſt, that have beene their Benefactors and Founders, *even in one of the higheſt points of honour and power* So, the *Examiner*, pag. 46.

I promiſed brevity, and will performe it; winding up this *Seſſion*, and this ſecond point, with a ſhort obſervation out of our owne Chronicles. That *Weſt-Saxon* King *Ine*, before mentioned, inſtituted an annuall payment to the *See* of *Rome*, of one penny, at *Lammas Day*, by every Subject poſſeſſed of goods of one kinde to the value of 20. pence within this Kingdome. This, at firſt, was payd and received, under the name of the *Kings Almes*; but, in proceſſe of time, they of *Rome* ſcorned to receive it under that eleemoſynary title, and challenged and received it by the name of *Peter-pence*, or money due to Saint *Peter*. This was endured, and accordingly payd, for too long a time: but, when once opportunity of freeing this Land of that unreaſonable tax, ſo inſolently claymed, and exacted, preſented it ſelfe, the King and his people found meanes to ſtrip the Pope of all. Let every one whom it concernes make the Application.

Speed. Fox. Antiq. Brit. aliiq.

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## SECT. V.

### *Of the vanity of all his pretended Antiquities, and Authorities, touching intermedling with Civill Juriſdiction, by thoſe of the Clergie.*

THe third and laſt thing, upon which the *Replyer* doth moſt inſiſt, (albeit it be not ſo properly a *Reply*, as a Diſcourſe of his owne) is this, that the Clergy, not onely have *de facto*, in the times of the *Saxons*, intermedled in civill Affaires; but *by the ancient Lawes of this Kingdome* (wherein, as before is ſhewed, he is out) ought *to aſſiſt, rule, and guide temporall affaires* (pag. 15.) *and to have a principall part in the ruling and governing of the State and Common-wealth*, (pag. 17.) and that it is but a *Popiſh* opinion that *Regimen Eccleſiaſticum eſt diſtinctum à politico*, although it be the aſſertion of *Calvin*, as well as of *Bellarmine*, (pag. 22.) And that *it will not hinder the ſtudy of Divinity, or care of preaching the Goſpell, if ſome fit men be imployed ſometimes in the government of the publique*, (pag. 19.)

To all this, and to the enlargements of it, I ſhall onely make this ſhort *Rejoynder*. When the *Replyer* ſhall pleaſe to confute his owne deare ſelfe, in that untoward paſſage which unluckily fell from him,

at pag. 43. of his learned *Reply*, viz. that the *Bishops pastorall Office, requires a whole man*, just as the late *Act of Parliament* (which the *Replyer*, at pag. 40. so *heartily prayed God to prevent*) expressely affirmeth: And when the Replyer shall directly and distinctly Reply to all and every the particular Arguments and Reasons used by the *Examiner* against that practice; I shall then, (if it be requisite) bestow some farther paines to let the *Replyer* know, that his allegation out of *Levit.* 21.4. is grossely abused; because, to be a *chiefe man* (*q*), is no argument to prove a *Priest* to be a *Civill* Governour, nor is it so expounded by any Expositor. That, in *Num.* 11. (*r*) no foot-step appeares, that the *Priests* were any of the 70. there appointed to assist *Moses*. That, what ever power the Priests and Levites had, it is no argument to warrant the Ministers of the Gospel to exercise the like. For, then first, most, if not all the Lawes were immediately of Gods owne composure: and who so fit to expound them as Priests and Levites? Secondly, the Priests had the *Urim and Thummim* affixed to the chiefe of their function; and so, none so safe to be consulted. Thirdly, when they were consulted, there was a civill Magistrate or *Judge* that passed the sentence, *in civilibus*, *Deut.* 17. And fourthly, the Priests had not ordinarily so much to doe (unlesse in extraordinary cases) after the Kingdome was governed by Kings, as while before it was ruled by God himselfe under *Iudges*. Fifthly, most of the Texts by him alledged, are not onely misquoted, but mis-alledged. Sixthly, from the order of *Aaron* to the order of *Melchisedech*, *non valet argumentum*.

(*q*) *Reply.* pag. 17.
(*r*) *Ibid.*

Then shall I also tell him that the commendation of *Zecharias* (1 *Chro.* 26. 14.) for a *wise Counsellour* (*s*), doth not necessarily argue him to be a Counsellour of State *in civilibus*: That taxes imposed on the Clergy, (*t*) doe not entitle them to be Judges therein; that neither Sir *Francis Bacons* observation (*u*) *out of the ancient Roman Law*, nor the immunity (*x*) of the Egyptian Priests of *Pharaoh*, or of the *Priests and Levites*, in *Ezra* his time, nor the attending (*y*) upon secular and litigious suites now, nor Mr. *Parkers* discourse (*z*) about *Puritans*, and his bold censure of *Calvin*, nor the *Sanedrim* of the Jewish Commonwealth, nor *Bertrams* testimony (*a*) thereof, nor yet that of *Sigonius* (*b*) (who expressely in one maine point contradicts the Replyer, for he (and *Lyra* before him) holds that the Priest medled onely in matters Ecclesiasticall, in that very Chapter) to the same purpose; nor the Text in *Deut.* 17 (*c*) nor the practise of *Iehoshaphat*, *David*, or any of the rest alledged by the *Replyer*, nor the Lawes of *Edgar*, nor the

(*s*) pag. 18
(*t*) pag. 19
(*u*) pag. 20
(*x*) pag. 21
(*y*) pag. 22
(*z*) pag. 23
(*a*) pag. 25
(*b*) pag. 26
(*c*) pag. 29

civill *Lawes* of the Roman Empire, nor any of the reſt, doe prove that matter of *fact*, which the *Replyer* takes to be *the onely thing materiall*; namely, that *Biſhops had anciently votes in Parliaments, and were Barons, &c. in the times of the Saxons before the Conqueſt*, (*d*) which he undertooke in his *Reply* to cleare: Nor doe they prove it *de jure*, that ſo it ought to be now, if he ſay true, in his 43 page, that *the Biſhops paſtorall office requires a whole man.*

(*d*) *Pref. to the Reader*

Then alſo, ſhall I anſwer to all thoſe weake arguments of Dr. *Davenant*, framed when he was yet but a ſpeculative Divine, who freely acknowledgeth (*e*) that *ambitiouſly to hunt after; or, with prejudice to the function of Prieſthood, to exerciſe civill juriſdiction, is a proud and unlawfull act*. And how can it but prejudice the Miniſteriall function, when (by the *Replyers* owne confeſſion) this Office *requires a whole man*? I will ſay nothing by way of commendation of the Replyers zeale and induſtry in tranſlating ſuch a worthy peece, at a time ſo unſeaſonable, but onely wiſh he, and that innovating Incendiary, who tranſlated Dr. *Prideaux* his frigid *Oration touching the Sabbath*, and prefixed thereunto ſuch a gaudy, illiterate, impudent Preface, almoſt as full of untruths as lines, may receive the ſame reward.

(*e*) *pag. ult*

I forbeare alſo to aggravate his out-leapes againſt the Lawes and preſent Government, which he concludes to be unreaſonable, if Clergy men be made ſubject to temporall Lawes, and not have ſome of their owne Tribe in place of judicature, &c. pag. 19. That it is a *great error*, that in *our Kingdome the Courts of Juſtice are divided, the Civill from the Eccleſiaſticall*. pag. 23. *And, why ſhould not there be Judges ſpirituall, as well as temporall in all Courts*; alth ugh he confeſſe the diviſion to be made by the Conquerour, and ſo it continueth? pa. 24. And he would have ſome Clergy men in Commiſſion of the *Peace*, &c. becauſe there happen many *buſineſſes that depend upon the conſcience* (*f*) *of a Juſtice, and the equitable rules of the Scripture, whereof Clergie men are the moſt competent Interpreters. As alſo many cauſes happen touching the eſtates and perſons of the Clergy, who have little reaſon to be ſubject onely to ſecular Judges, without ſome of their owne Tribe on the Bench, to ſee faire carriage and indifferent dealing*. What is this but ſeditiouſly to inſinuate, that if any Law be paſſed, or ſhall paſſe, to exclude the Clergy, there is no reaſon it ſhould be obeyed?

(*f*) *As if Clergy men were to judge by any thing but the Lawes of the kingdome.*

But one thing I may not omit, which in my poore opinion, comes little ſhort of *blaſphemy* againſt ſacred Scripture. We know who hath ſaid, touching the Miniſtry, (*g*) *No man that warreth, intangleth himſelfe with the affaires of this life, that he may pleaſe him who hath choſen him to*

(*g*) *2 Tim. 2. 4.*

*be*

*be a Souldier.* That this place is meant of condemning all intermedling with secular affaires (unlesse for necessary maintenance and livelihood, which the same Apostle allowes, 1 *Tim.* 5.8.) and requiring the whole man for Spirituals, hath beene already cleared by *a cloud of witnesses.* We also know that Declaration of the Apostles (who needed not to study, as Ministers now must doe;) *It is not reason that we should leave the Word of God and serve Tables* (*h*). Yet this was in a speciall worke of charity to see equall dealing in distributions made to the poore, out of those estates which had beene *laid downe at the Apostles feete*, as making choyce of them before all others, to be trusted therewith. Whereupon, the Apostles resolve, (*i*) *We will give our selves continually to prayer, and to the ministry of the Word.* προσκαρτερήσομεν, *instantes erimus*, as the *vulgar* hath it. *Utuntur verbo quod velut affixum esse alicui rei districtumque significat. Non est ergo quod se defunctos putent Pastores si aliquantum temporis docendo quotidie consumpserint*, saith *Calvin.* And so the Noune προσκαρτέρησις, is translated *perseverance*, *Ephes.* 6.18. and signifies an invincible constancy, (*k*) *quum nulla aerumna nec labores nos à re aliqua avellere possunt.* Yea, so your owne Author, Dr. *Davenant*, in *Col* 4 2. προσκαρτερεῖν, *vehementer & assiduè incumbere rei alicui difficili & laboriosa, donec eam ad eventum perduxeris, & quasi victoriam obtinueris.* And the word is sometimes applyed to the hunting of dogs that will never lay their noses off from the ground (by their good wils) till they have taken what they have in sent, and chase. And it is by all (that I have met with) who are Orthodox and judicious, understood of a devoting the whole man wholly to the worke of the Ministry.

(*h*) Act. 6. 2.

(*i*) Ver. 4.

(*k*) Steph. in Thes. Lin. Gr.

But now, our *Replyer*, because Ministers are encombred with suites, and families, and impositions more than in some elder times, and as if the Word of God were to be tuned to the times, pronounceth desperately, *that it is but a monasticall, and in part a popish fancy, to talke so much of onely applying their studies, and onely preaching the Gospel*, pag. 22. And now, because the man seemes to have read somewhat in *Aristotle*, I will leave him to that reward (*l*) which *Aristotle* held him worthy of who denyes *Principles*; and so close all with a passage out of *Gildas*, in *Ecclesiast. Ordin. Corrept.*

(*l*) *A club.*

*Britannia habet sacerdotes, sed non-nullos insipientes: quam plurimos ministros, sed multos impudentes: — Vitia, malosque mores rarò sacrificantes, ac rarò puro corde inter altaria stantes: — sæpius detrahentes, & rarò vera dicentes: veritatem pro inimico odientes, & mendaciis ac si charissimis fratribus faventes.*

FINIS.

FINIS.

21

# A Meſſe of POTTAGE,

Very well Seaſoned and Crumbd.

With BREAD of LIFE, and eaſie to be digeſted.

Againſt the contumelious ſlanderers of the Divine Service, terming it Porrage.

*Brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoeuer things are pure, whatſoever things are lovely, whatſoever things are of good report; if there be any vertue, if there be any prayſe, thinke on theſe things.*

4. Philippians, 8.

Set forth by *Gyles Calſine.*

LONDON,
Printed in the yeare, 1642.
*Being a Yeare of diſtiding.*

A Messe of

# POTTAGE

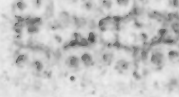
Very well Seasoned and Crumbd.

With BREAD of LIFE, and easie to be digested.

Against the contumelious slanderers of the Davine Service, terming it Portage.

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any vertue, if there be any praise, think on these things.

4. Philippians, 8.



Set forth by Grace Christine.

LONDON,
Printed in the yeare, 1642.
Being a Yeare of all thing.

## *A Messe of Porrage very well seasoned and Crown'd, with Bread of Life, and easie to be digested.*

I Need not make an Appology to the ensuing Discourse; Tis well known to all honest and discreet Protestants, how basely our Service-Book is teamed (by the name of Porrage, a name very frequent in uncivill mouthes) and trampled under foot by unreasonable men, that have neither *Faith* nor *Charity*; and although they be now well fed to the full, and may go from one Church to another to please their pallat, and taste of what pleaseth them best; yet there may a time come, (which I pray God there do not) that they may be glad of the crums which fall from their Masters Table: but let them alone awhile, the thing that I say is this, That our *Common Prayer* is so abhorred, depraved, detested, and despised of by many, as if it were the most vilest thing in the World: nay, if the Devill himselfe had composed it, it could not be more villified then it is: Tis a shame to speak, and I blush to heare it, that Men that think themselves such rare Divines, that people that think they have such knowledge and zeal, to rearme such a good thing and such holy matter as there it is, to be *Porrage*: oh fie! where is your judgment? where is your moderation: what, quite lost? is this your zeale turned to hate? you are surely of a hot and fiery Spirit, contrary to the nature of warme and wholesome *Porrage*: if you knew but the right vertue of *Porrage*, you would not have teamed the *Common Prayer* so, but your owne Prayers: For do ye not know, That they were godly men that made them: they were not made *ex tempore*, but with deliberation, not hand over head, as many do in these dayes, but seriously considered of, and premeditated: and do you not know,

That these good men layd [illegible] their lives for this and the Truth; and doe ye not know, That they were established and maintained by *Acts of Parliament?* in the Raigne of three Kings and one Queen, and is it now made a laughing stock; surely you should have more manners then so.

Indeed, tis *Parliament* time, and men speak and do what they lyst now, and so do ye: for ye speak evill of Kings, of authority and dignity, and despise government, contrary to the Apostles rule. Oh the great malice that is one against another! against Peere and Peasant, against Priest and People: oh envie, thou limbe of the Devill! how rulest thou in the hearts of people, especially against Bishops; oh how odious is that name to many! but I counsell you to speake moderately, and judge charitably; if they be stained, let them be pained: they have faults as well as we; yet they are Gods Embassador, his Stewards, his Angels, disposers of Gods secrets, disbursers of his treasuries: then revile them not, *For tis written, Thou shalt not speak evill of the Ruler of the People.*

But as for that which you call *Porrage*, who hatchst the name I know not, neither is it worth the enquiring after, nor the worse for that name, nor none the worse that useth it, for I hold *Porrage* good food; it is better to a sick man then meat: for a sick man will sooner eat *Porrage* then meat: *Pottage* will digest with him, when meat will not: *Pottage* will nourish the bloud, filles the vaines, runs into every part of a man, and makes him warmer, so will these prayers do, and work more effectually; set the body and soule in a heat; warme our devotion, works fervency in us, lifts up our soules to God. And many things more it worketh in us, if we had but appetite to them, and tis well stored with hearbs out of Gods Garden, here a little, and there a little, as appeares in the beginning of the *Common Prayer*, and so forward to the end of it. For there is the hearbs of Gods own planting (in our *Pottage*, as you call it) the

ten

ten Commandements, dainty hearbs to season any *Pottage* in the world, then there is our Saviours form of prayer, & that is a most sweet pot-hearbe, cannot be denied, then there is also *Davids* hearb, his Prayers and Psalmes, help to make our *Pottage* rellish well; then, S. *Pauls* precepts, also the Creed, a very faithfull pot-hearbe, and the Song of the blessed Virgin, a good pot-hearb, so that this porrage hath abundance of chose herbs to season it and those that will eat no such porrage as these so well drest it is pity but they should fast, & as the proverb is, those that will eat no porrage must eat no meat. Though they be as (some tearm them) Cockcrowed porrage, yet they are as sweet, as good, as dainty and as fresh, as they were at the first? The Sunne hath not made them sowre with its heat: neither hath the cold winter taken away their vigour, and strength, but they are as wholesom and as well rellished as at the first, and unlesse you be sick for novelties, you cannot eate better then these. Compare them with the Scriptures, and see if they be not as well seasoned and crumbd: if you find any thing in them, that is either too salt or too fresh, too bitter, or too sowre, too little or too great; that herb shall be taken out, and a better put in if it can be got or none at all. And as in Kitchin porrage there is many good herbs in it: so there is likewise in this Church porrage, (as you call it) For first in Kitchin porrage, is good water to make them so, on the contrary, in the other porrage, is the water of life. 2. There is salt to season them. In the other is a prayer for grace, to season our hearts. 3. There is Oatmeal, to nourish the body: in the other is the words of him, that is the bread of life, which nourisheth our soules and bodies to eternall Life. 4. There is Thyme in them to rellish them, and it is very wholsom: in the other is a wholsome exhortation, not to harden our hearts, whilest it is called to day: this rellisheth well. 5. There is a small Onion to give a taste. In the other is a good herb, called, Lord have mercy upon us, which gives a sweet

taste

taſte to the ſoule. 6. There is Roſemary to comfort and refreſh the body, In the other is comfortable words of Chriſt: *Come unto me all yee that are heavie laden, and I will refreſh your ſoules.* 7. There is Marygold leaves, to revive the ſpirits. And ſo in the other, there is the *ſouls magnifying the Lord, and the ſpirits rejoycing in God our Saviour.* Theſe and many wholſom herbs are contained in it, and all theſe boyling in the hearn of mans will, make as good porrage as the world can affoord, eſpecially if you uſe theſe herbs following for digeſtion, *viz.* The herb repentance, the herb grace, the herb faith, the herb hope, the herb love, the herb good works, the herb piety, the herb zeal the herb fervency. the herb ardency, the herb vigilancy, and the herb conſtancy; with many more of this nature, which are moſt excellent for digeſtion. And thoſe that deſpiſe this porrage of ours, have no appetite to the Lords prayer, the ten commandements, the Pſalmes of *David*, and other good matter that is in them, this being contained in the common prayer, muſt be deſpiſed alſo, but me thinks I hear ſome ſay, they deſpiſe not thoſe What is it then I pray that you diſlike in this porrage? Oh Sir, I know your meaning by your gaping, this ſticks in your teeth and ſpoils your ſtomack. 1. There is, (you ſay) too much of the ſurplice which ſmelleth of the garment of the Whore. 2. There is too much croſſing in *Baptiſme*, and that ſmells (you ſay) of the mark of the Beaſt, (but of what beaſt, I wot not). 3. There is too much bowing, and that taſts of Idolatry. 4. There is too much ring in *Matrimonie*, and this ſmells of Superſtition. 5. Too much kneeling at the Sacrament, this taſts of *Antechriſt*. 6. Too much ſtanding up, this ſmells of vain glorie. 7. Too much glorie be to the Father, and this is ſuperfluous. 8. There is too much Lord have mercy on us, and this is needleſſe. 9. Too much Lords Prayer and this is odious in everie ones mouth. 10. There be too many prayers and they ſavour not of the ſpirit. And what of all theſe, doe they ſavour ſo ſtrong in your

your nose, that you dare not perp into the Church. Then I may say, you favour of an ill smell, and are very absurd, and you have got a great cold in your feet, and it is fumed up into your head, and so stuffes your brain, that you cannot smell at all, and carrion is as good to your sent, as good and wholsom portage is. That which you hold to be the worst, (as namely) crossing, bowing, surplice, kneeling, &c. is not worth the speaking, and he is a mad man that believes there is salvation in them: and so of necessitie we must use them: no, they may be left at any time, when authoritie shall command: they are ordered but for decencie sake, and as neare to the *Primitive* times as could be gathered, and if we have no order in our Churches, we shall be a reproch to all people. If we should be of that mind, as the fashion is or many people are, we then must have a new form of prayer everie yeare, so you would have something, but you know not what: so that you are never content full nor fasting, neither with potrage nor without.

If Pottage had not been good food, *Jacob* would have made none neither would the Angel of the Lord, have carried *Abbacuc* by the haire of the head, to *Daniel* in the Lyons Den, that he might eat the *Pottage* which *Abbacuc* had prepared for the reapers. Ile warrant you *Daniel* was glad of them, he went not behind the dore to eat them, as many in our daies do stay at the Church dore till the service is done, and then come and eat the bread out of others mouthes: but beleeve it, theres no death in this *Pottage*, in this *Common Prayer*: though many have preached and said there is, and that tis meere Popery. If this be the opinion of *Roundheads*, then tis no marvell we are so subject to change: for marke it alwaies, that that which is round is soonest moved and never constant, neither in manner, fashion, or place; their wit is like quick-silver in a foot-ball, alwaies running, so nothing will stay their humour. Therefore I counsell you to do as *Esau*, *Jacobs* brother did, who sould his Birth-right for a Messe of *Pottage*;

so

so would I have you to do, to sell your selfe opinion for this *Porrage*; I do not mean that you should sell your chiefest Birthright, *The Word of God*, that unto which you are born, and must die for; not to sell this for Ceremonies, not to sell the substance for a shaddow, but despise the bare conceits of it; and I dare warrant you, that the using of this which you call *Porrage* will never prove your bane, neither shall you commit any sinne in the least degree, provided, that you use them to no other end then they were ordered unto, and that is as S. *Paul* speaks concerning the World, *to use it, as not abusing it*; for the fashion of the World passeth away, to such end we may use them, and not abuse them, knowing that it is in the power of the King and Parliament, to alter and change them when they please, if in case they be corrupted.

*You that unto the Flesh are so inclin'd,*
*And love all meats but Porrage (that's your mind)*
*Hark in thine eare what I say looke well to it,*
*For too much Flesh, perchance will make thee sue it.*
*Set not thy minde upon the Flesh too much,*
*Least that it grove too hot for thee to touch;*
*This kinde of diet meat and Porrage filleth,*
*But too much Flesh alone, the body spilleth.*

## Post-script.

*Feare God, Honour the King,*
*Let every Soule be subject to the Higher Powers,*
*Submit your selves to every Ordinance of Man, for the Lords sake; for God is a God of Order, and not of Confusion.*

FINIS.

MUSEUM

# THE PROIECTORS

## DOVVN-FALL:

OR

## TIMES CHANGELING.

VVherein the *Monopolists* and *Patentees* are unmasked to the View of the World.

The chiefe of which are these; *Viz.*

*Custamers, Vintners, Refiners of Salt, Soap boylers, Tobacconists, Pipe-makers, Pinners, Patent-farmers, Dice squarers, Lumber-solders*, alias *Tanners, Curriers, Chairebearers*, alias *Sedan-men, and Card painters.*

AS ALSO

The *Monopolists* and *Patentees* last Will and Testament in the Yeare

1641.

LONDON
Printed by *Thomas Paine* in *Gold-smiths* Alley.
1642.

The *Monopolist* and the *Patentee*,
Did joyne hand in hand, as here you ſee;
Yet they ſhall parted be ere it be long,
And forced then to ſing another ſong.

Let all Projectors their lives amend,
And be warned by him that is their friend;
And deſire not another mans ſtate to have,
But keep faith and good conſcience to their
grave.

# THE PROIECTORS DOVVN-FALL: OR TIMES CHANGELING.

WHo dreamed of a Parliament, or once thought, that the power thereof was of such validitie, as to stay a *Monopolist*, of such renowned fame as he hath been of in these parts of the world in these latter times; none more potent than a *Monopolist*; none more wealthy than he: The very name was as powerfull to draw to its party adherent, as a Load-stone Lead, or an Idoll, Idolaters; yet the very name of a Parliament dismembred them of all their imployments.

It is a strange age wee live in, that puritie must be master of impiety, and no profession allowed but sanctitie; That mens braines must be turned off the hinges, and tyed without turning to strict observance of times alteration, when wood shall be metamorphozed and changed into stones, and the Animalls of a *Monopolist* turned useless; What more disadvantageous to a person, than limited to obey other mens fancies, who flourished more *in diebus illis*, when all professiõs were counted infamous, in respect

of a *Monopoliſt*, nay, a trade growing to be of Antiquitie, and had it ſucceeded as it begun, there might have been Maſters of the Company, and the Cuſtome-houſe might have proved in time to have been their Hall, but miſ-fortune ſoone changed the proſperitie thereof, the different operation of times muſt needs work ſtrangely, when Cuſtomes are annihilated, and Trades decayed, Projecting-pates weakned, and their brain-ſtrings almoſt broken. It is hard for a Muſicioner to play on his Inſtrument, his Implements being crackt. But it is the uſuall courſe of Creatures to bury Corpes when deceaſed; and oblivion being the pit of Injuries, waſts and conſumes Carkaſes till they are turned into naught; Earth muſt returne to Earth, yea, and be turned to earth before a perfect purification can be expected. But why doe I trouble my ſelfe with circumſtances, when *Monopoliſts* are ſubſtances, and a ſubſtance is of ſome conſequence, and deſerves a more judicious explanation than doth an Adjective. Yet I conceive a *Monopoliſt* is both a Subſtantive and Adjective, *Conjunctim & diviſim*, and may as well be joyned together as ſeparated, and can better agree in Conjunction than in Diviſion; for it is a true ſaying, *A houſe divided in it ſelfe cannot ſtand*. And how then was it likely that number ſhould long continue ſtedfaſt, when ſo many diviſions were made in that Societie, and the operations of the Maſters of that Company ſo divers and full of varietie; although it is not to be denied but that the ſtructure of their Temple conſiſted of great and ſtrong Pillars: The chiefeſt upholders of that Trade, being no leſſe than Lords, Knights, and Eſquires, and of no ſmall eſtimation at Court. Yet proves this building not ſo ſtrong as was ſuppoſed, when one breath of a Parliament can deſtroy the whole frame thereof, and like a whirlwind pluck it up by the roots, but it is no great wonder to hear of ſuch blaſts,

they

they have been often apparant in this Nation in former times, but by the wisdom and policie of Projectors have been prevented for a great space of years together, but the course of the Elements under this Climate in our horrison are now again returned to their former operations, and it is to be feared we shall have Earthquakes as frequent in this Nation as formerly. And now under favour I intend to shew the divisions of this renowned Societie, and the multiplicitie of them, which hath produced now at length its destruction.

The Tradesmen free of this Companie, were Customers, Vintners, Refiners of Salt, Soap-boylers, Tobacconists, Pipe-makers, Pinners, Patent Farmers, Dice squarers, Leather Sellers, *alias* Tanners, Curriers, Chairbearers, *alias* Sedan-men, and Card-painters, of two onely colours black and red: a goodly Companie, deserving preservation and admiration, rather than desolation and defamation. This Company had also three severall Masters and Keepers, or Wardens, by whom they were governed, and disordered; but because it may prove perillous to speak too much of Governors, if this Pamphlet should be taken for a Libell, I omit many of them, but as they happen to fall into this paper by default of the pen, you shall know some of them. These Masters were of such deeper judgements and powerfull predominance in their places of government, that no derogation might be in any free person from their ordinances without a good mulct in their purses for the same.

1. It was a thing somewhat dangerous for Merchants forraigne or native, to export, or import Merchandize upon the payment of the ancient Customes due to the Crown, without a second Fee or Fine, and that no small one, for a Licence from Sir *John*, Sir *Paul*, and Sir *Thomas*, &c. which so increased the wealth of some Masters

of the Companie, that they might compare with great personages for estates. How famous would they in time have been, if an Earthquake had not risen and shaken their foundations?

2. No Vintners dare adventure their purses for fear of an examination, to sell Sack for above the usuall rates of 12. d. the quart, or French Wines at 6. d. the quart, except they would stretch their strings, and disburse without faint-heartednesse for a Licence from *Kilvert* and *Cain's* Brother, and then Wines would passe currant for 14. and 7. This was a speedie way to raise mens fortunes, that at last they may attain to the dignitie of Aldermen.

3. The structure of Coats nominated in some countreys Saltcoats, for the refining and purifying of Salt, a good occupation, but so misfigured in their operations by one of the Masters of this Company called a *Pattentee*, that it is altogether metamorphised to improfitablenesse and disadvantage to the honest Occupaters of that profession, that no gain is by the same to be raised without a feeling of the Cause by the said Master, by which he is so increased in his substance, as he may be a Lord for his means.

4. The benefit that hath been raised by Soap-boyling can no wayes better be discerned than from Sir *Popham* of the West, and hath been none of the least professions that hath been of great advantage to the Projector.

5. The Indian weed so precious in the taste, and profitable for to waste in stead of Gunpowder with the earthen pipes, through which it is consumed, hath been a great *Goring* to the Subjects, since the Author of that Project or Monopolie hath been advanced to be one of the Masters of this now decayed Companie.

6. Sedans, the rare Art, that hath been shewed in that Science, I think hath been as profitable to the Originals

ginals thereof, as the Innes of Court Studies to many Clients, none but of the gentile blood must presume to present their persons in that Parlour or little Cabonet, but must obtain that freedome with a sum of money, almost as much as *Festus* gave to be free of the *Romanes*, but now the case is altered, quoth *Ployden*, Sir *Saunder* must no more be Commander of that profitable function, *Mortuus est*, or he lieth Dormant.

I have intermitted divers other professions and occupations appendent to this Companie, for they harp all of one string, and are under the government of one Master, M. *Patentee*, before mentioned. These are the divisions of this Companie, both of Trades and Officers, which have produced such commotions in the earth, that the same hath been found to retort upon them such operative motions, of quaking fears, that thereby the whole frame and foundation of their Societie is dissolved in the principall joynts thereof, and brought to nought. But some of the pillars of this Temple, more politique than the rest, have procured for themselves an Act of Oblivion, in which they may safely rest intombed, if they do not procure to themselves a second resurrection. And for the rest they are laid dormant by the present distractions and distempers of the State, till they shall with conveniencie be again awakened, and then it is to be feared, they must come to judgement. In the mean time we may without fear of danger drink wine freely at the ordinary rates, the odde two pence will serve to drink a health to a *Monopolists* resurrection: but we must have a speciall care we in drinking fill not our brain pans too full, lest our wits be thereby drowned, and then prove as witlesse as Woodcocks, and fall into Constables jurisdiction to be by them incaged.

2 We have now no excuse if we weare not clean linen,

for

for Soap and Starch is much mitigated in the price thereof, and reduced to the former rates, I hope we shall have cleanliar outsides of Wenches than formerly what ever their insides are, when a groat will go as far as 6. d. before.

3. We may without fear smoak our noses soundly with that weed of idlenesse, if we be not too busie with 30 s. a pound, which if admitted to ascend too much into the nostrils, may make us sneeze monlesse, and then if men have no money, it is as dear to them, as if it were 30. s. an ounce.

4. And lastly, if there can be procured but a shilling in good coine, one may for the same triumphantly ride from Temple Bar to Westminster in a Chariot, born by a paire of two footed beasts, whereas before it was 2. s. 6. d. at least, and are accounted as good gentlemen as Velvet Squires, which is a great ease to the female Sex, that perchance are stiffe in their joynts, or troubled with secret infirmities, that they would not have all men take notice of, good reason to the contrary; for should they go at randome, they might be taken up for *Dinaes*, and fortune to loose their maiden heads, if not gone before: if approved of, and fancied, or otherwise, many affected to play at Venice game, perceiving their infirmities may prevent danger that may happen to themselves, if too busie with such creatures, and made honester than otherwise they would be: for which causes these Instruments of ease may be thought necessarie, if they might be permitted to run upon foure wheels. And thus much of this discourse at this time, conceiving the same to be no cause that may minister just offence to any that are good and vertuous, and for those that are evill and envious, I am not so cautious to please.

*FINIS.*

23.

Certaine and good

# NEWS

*From the West of*

# IRELAND,

and City of Cork.

Sent in a Letter from *John Davis*, Attendant on Sir *Charles Vavasour*, who is there resident under the Lord President of *Munster*, unto his Father, Master *Nelson*, living in the new Pallace yard at *Westminster*.

*Concerning the taking and besieging of the Town of* Dungarven, *and the overthrow of many hundred of the Irish Rebells. With some other skirmishes, at they marcht from* Youghall.

*London*, Printed for *F. Coule* 2.

Certaine and good

# NEW

From the West of

# IRELAND

and City of Cork.

# Certaine and good Newes from the west of *Ireland*, and City of *Corke*, &c.

SIR,

AFTER my Duty remembred unto you, and my Mother, with my blessing to my Children, and my love unto all my friends: This is to certifie you, that I, my wife, and my brother are very well, and desire to heare from you by these Bearers. As concerning our voyage, was this Sunday, being the twentieth day of February, wee loosed from Mynhard with all our men:

On the Tuesday following wee landed in Yohell, there we remained untill the first of March, then wee had a Command from the Lord President of Munster to march away towards Dungarring, a Port Towne scituated by the Sea side, the which the Rebells had taken about a moneth before we came there. On Wednesday night wee came neare it, but by reason of the ill weather that night we were inforc't to returne backe to a Towne called White Church.

The next morning wee advanc'd towards the Towne with our Regiment of foot, and foure Troops of Horse, and came before it about ten of the Clock in the morning. Then wee sent a Trumpeter and summoned the Towne, and their Answer was, that they would come out and fight with us. Then wee drew our men into Battalia, and so wayted about an houre, but no enemie came: Then did wee summon them the second time, and their Answer was, that they would not yield, but stand upon their guard within the town. The Trumpeter returning with this Answer, we immediately sent two Troops of Horse, and two companies of foot to assaule the Towne, the which they did very bravely, and after some two houres fight, they were relieved with as many more: the which did assaile the towne so hotly that they did kill a number of the Rebells, and set fire on one of the gates: and whilst the Rebells were a putting out of the fire, our men gained one of the

othe,

other Gates, and entred the Towne. The Rebells perceiving this, forsook the Walls, and retreated all into strong stoned houses, and there maintained fight a great while, but in the end, they were constrained for to yield, with their lives onely saved, and so to be sent out of the Towne, the which was granted, and they went away that night. Then we placed strong Guards in all the Towne for that night.

On the morrow we summoned the Castle for to yeeld; but they Answered us againe by their shot: so wee assaulted the Castle the same day twice, but were forced to retreat with the losse of onely one man.

The night drawing on, all that night was spent with exchange of shot on both sides, but little hurt done on either side. The next day they sent to us by one of their Captaines, his name was *Butler*, that wee would give them leave to march out with their Armes, and Colours flying, they would deliver up the Castle.

So there was a Counsell held about it, and it was agreed on by my Lord and the rest, that by reason we wanted Beere and other provision they should. So the next day, being Saturday, and the fifth day of March, they marched away their Armes, and Colours flying. And some two houres after, we left the Towne, and marched

marched after them, they on the one ſide of the water, and we on the other.

Wee left in the Caſtle a Garriſon of threeſcore Souldiers. Then wee marched back againe to a towne called Capperquin, where wee lay that night in the towne.

I have left my Brother with Captaine *Thornton*, and have preferred him to be his Barber, and to wait on him in his Chamber. His Captaine is left for to command that towne and Caſtle as their Garriſon, with their Company, which conſiſteth of an hundred men.

The next day we marched towards Cork, and that night wee lay at a Caſtle of my Lord *Baltimores*. The next day we marched towards Cork, and we heard by the way, that the enemy was comming againſt us with eight thouſand men: For all that wee marched on, and came to Cork that night, where I remaine as yet, untill wee doe goe unto our Garriſon of Kinſale, when I know not, by reaſon that my Lord of *Muſgrave* is betwixt us and Kinſale, and we are not of ſufficient ſtrength to oppoſe him.

The Rebells doe increaſe dayly, but if ſtrength comes over in any time, wee make no queſtion, by the aſſiſtance of the Lord of Hoſts, who is the giver of all victory, but to reduce this Province to her former ſtate, for the Rogues are very cowardly, and dare not doe any thing but on great advantages, that is, five to one.

More

More Newes have I none as yet, but that wee are all well, and desire to heare from you by this Bearer. You may direct your Letter to Kinsaile to me, to Sir *Charles Vavasour* my Colonell. Pray send me word how my Children doe, and how you all do. Thus with my prayers to the Almighty for your long life here, and eternall happinesse hereafter: I rest

Your dutifull sonne till death
doth dissolve me,

IOHN DAVIS.

FINIS.

FINIS.

24

# FVRTHER INTELLIGENCE FROM IRELAND,

Declared in a Letter Sent from Captaine *Muſchampe*, Captaine of the Caſtle of *Corke*, to an eſpeciall Friend of his in this City of *London*: With ſome other Newes from other parts of the ſaid Kingdome.

*LONDON*:
Printed by R. *Oulton*, & G. *Dexter*, For *Henry Overton*, In *Popes-Head-Alley*. 1642.

# CERTAINE INTELLIGENCE FROM IRELAND.

*Worthy Sir,*

HAving not Intelligence of this Bearers going for *England*, untill this very instant, doe hope that you will excuse my Brevity, to give you an account of the Passages and occurrences of these parts, answerable to that short tract of time which I have allotted to expatiate my selfe in. It is like to be a most miserable time with us here, if that we should not be speedily relieved with more force out of *England*; My Lord of *Muskrey* expecteth to be King of *Munster*, and intendeth to beleaguer *Corke*, and this Fort: But we care not a louse for him nor for all his Forces. All the *Papists* in *Ireland* are up in Rebellion and have sworne and articled to dye in this quarrell; There is not an *English*

man in all *Ireland*, that hath a *Cow*, *Sheepe*, or *Chick* left, but what they keepe under the command of a Caſtle, or walled Towne: and by reaſon of words made knowne to me, that ſome of my houſehold did heare ſome of my Tennants ſay, I was willing to withdraw my Eſtate and Goods from my Houſe at *Ballinrea*: for ſome of my Houſehold, asking ſome of them what they would doe now, in reſpect of that rebellion that now was in *Ireland*, they anſwered them, they did intend to joyne themſelves to the ſtrongeſt ſide. After which Information given unto me of ſuch ſpeeches falling from their mouthes, I had taken all that I had from *Ballinrea*, and intended to quit the Caſtle, but that I was betrayed by my owne Tenants, and loſt my *Wayne* and *Oxen*, and other things, but to no great value: But they are taken by ſuch neighbours of mine as I wiſht might take them, becauſe I hope to have their Lands for it.

To morrow I intend to ride out and to carry a Troope of Horſe to *Ballinrea*, where I intend to hang and burne moſt part of my Tenants: and I intend before I returne to have a flirt at *Carby* of *Balea*.

The next weeke my Lord Preſident will plant a Piece of Battery againſt his Caſtle, which Piece I am now making ready to that purpoſe: thus time calling me off, for the preſent I am conſtrained to forbeare any further Recitall of what is here Novall:

I reſt: Your aſſured *Lordſhips* Friend, *A. M.* from the fort of *Corke*, *March* 11th. 1641.

NEWES

# NEWES FROM ABOUT DVBLIN TREDAH AND KILKENNY.

WE have 4000. men, and 500 horſe that are now marching up to a place caled *Tallow-Hill*, where the Rebels do make us beleeve, that they wil bid us a battell: But we can ſcarſe credit it, that they willbe as good as their words, wee rather think they will not abide the ſhocke, when it comes to triall. For they are very much afraid of our great Gunnes. We have ſix ſmall peices of *Ordinance*, and 2. great Peeces: and they doe not love to heare the roaring of the Cannons, our *Canoneers* playing upon them

with our great Gunnes is a diſmall ſight to them.

There hath arrived here from *Briſtow*, 500. *Men*, and 1000. Men are come over from *Minyard*, and my Lord *Preſident* of *Munſter*, came downe to meet them, and went along with them up to a place called *Killkenny* which was in the hands of the Rebels, and he with his forces ſet upon them and forced them out of it; and the Engliſh and *Proteſtant* forces have ſlaine of the Rebels, nigh 2000. and taken 60. Priſoners of good Ranke and Qualitie.

Alſo within 5. Miles of *Tredah*, or thereabout, our forces ſet upon the Rebels and ſlew many, took my Lord *Netters-feild*, and Colonell *Reade*, which *Reade* perceiving how hard it was like to goe on their ſide, ſeeing his men drop downe ſo faſt in earneſt, thought it good policy for him to drop down amongſt the ſlaine in jeſt, and thereupon he fell downe and did lie ſtill among the Souldiers that were dead: that ſo they might thinke him to be dead alſo and paſſe him by, and thereby he thought, when he had opportunity, to make uſe of his leggs to ſave himſelfe. But one Souldier among the reſt of our Souldiers, ſeeing ſo goodly a fine Belt upon a Gentlemans ſhoulders lying on the ground, and probably thinking that the Belt might be his, as well as another's if he were dead, he did make triall whether he was dead or no, and gave him a good kicke with his foote on the hinder parts: the Gentleman having his ſenſe of feeling quicke, lying downe rather upon policy then impotency, got him up, and away he ran with all the ſpeed he could, but all to little

little purpoſe, for he was quickly taken, and is now faſt. Alſo *Philom Oneale* was put to his ſhifts, and neceſſitated to eſcape over into a feild of furſes, and it being knowne that he had made an eſcape that way, they ſet the feild of furſes on fire, and ſo they ferrited him out: but he did ſteal away in the ſmoke, and whether he is yet taken or no, we have no certaine Intelligence.

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*FINIS.*

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25.

# His Maieſties Anſwer to

a Meſſage ſent to him by the Houſe of Commons, at *Yorke, March* 19. 1641.

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ALSO K. Grt. Brit. & Irel.d Charles I

Two Remarkable Letters from

# IRELAND

Sent over by *Robert Pickering*, Secretary unto Sir *Symon Harcourt, March*, 17. 1641.

The firſt being the Copy of a Letter written by the Earle of *Oſmond* one of the Commanders of the Rebels, unto the Earle of *Delvin*, wherein he declares the great diſtreſſe they are in for want of Ammunition and other Proviſion, and alſo fruſtrate of the reliefe they hoped for out of *Flanders*.

Which Letter and Bearer was intercepted by the night Scouts of Sir *Symon Harcourt*.

The ſecond, the Copie of the Popes *Bull* ſent unto the *Iriſh* Rebels, found in the Trunke of *Macke Orobie*, his Legate, who was taken priſoner in the Lord *Mountgarrets* Quarter.

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*LONDON*, Printed for *John Thomas*. 1641.

BRITISH MUSEUM

# The Copie of a Letter

## written by the Earle of *Osmond* a Commander of the Rebels, unto the Earle of *Delvin*, that lay at the Head of *Hoare*.

*COUZEN*,

IF I could salute you with better Newes, or you served me with better Councell, when it would have stood me in stead; I give us all for undone, onely this choice as yet is left us, that wee may choose the Sword before the Halter, *Tom Butler* writes from *Brussels*; That the *Spaniard* loves us well, but himselfe a great deale better: The Governour of *Flanders* hath made stay of the Ships in *Dunkirke*, notwithstanding the meanes he made to his Confessor, who laboured by all importunity to get the Ammunition free, if not the bottomes, but could obtain nothing, we then deale effectually with the Governour and Captaine of *Dunkirke* by the Solicitation of the *Irish* Cloister, to let them steale away as if it were unknowne to them, but neither would heare him. The Count from *Brussels* had beene afore him, and had layd such a strict charge upon him, that he

he would listen to nothing: The King of *Spaine* in this case, his reeson is fetcht from *Portugall*, that none of the *English* may helpe against him, he withholds his wonted ayd to us, but the *English* will as certainly deceive him, when their owne turne is served, and they have made an end with us: The *Spaniard* will find more *English* in *Portugall* then he will be willing to bid welcome, they hate him as cordially as us, and us the more for the Respect bore us from *Spaine*.

More Forces are arrived from *England*, 400 vnder the command of one *Greenvill*, with 700 more, the *Scots* are of a certaine arrived in the North also, but what number yet I cannot learne.

It is Rumoured in *Dublin*, that now the Parliament in *England* will presse a great Army for *Leicester*, and that he will be here before Easter.

We are likely to bee beset on all sides, and for ought I see to be devoured, *Roach* is Arrived out of *France*, but with as little comfort, The Cardinall giveth good words, but wee may justly suspect his performance.

The French King is so imbarked in the Spanish Broyle, that he I feare will little heed vs, my men begin to be weary of it already, The same *Philomy* writes of his, And so it will follow in others, For we are naked of Armes, And especially destitute of powder, The taking of that provision at *Enniskeming* hath lost vs both our Lives and Honour, Let me desire you, at your first conveniencie, to send my Wife and Three Daughters for *Nantes*, or *Dunkirke*, And for my part, if friends abroad regard neither the Common tye of the Catholique Faith; Nor their former promises, But onely their owne particulers; As we have but too just cause to doubt they doe not, I will shortly over too, leaving all to the Arbitrament of Fortune, Rather then to see the miserable slavery of my Nation, And utter treading

downe

downe of my Country by the Barbarous merelleſſe Scots, and proud Inſulting Engliſh; If you have any better Tydings to write, You may Commit them to the bearer ſafely, *Macke me Cherrie*, Who by reaſon of his perfect Engliſh Tongue, paſſeth for one of that Nation; And thereby ſometime doth advantage vs; My Love Commend vnto my Carefull Counteſſe and Young Daughter; Thus Committing your and our affayres to the Almighty, and proceſſion of Saint *PATRICKE*.

*From Dondeniell.*
*March.* 14. 1641.

*Charles Oſmond.*

# The Coppie of the *Popes Bull* unto the *Irish Rebels*.

VRBAN the eight, by the Divine providence, Bishop of *Rome*, Bishop of Bishops, and servant of the servant of God. To all the Clergie, Peeres, and people of Ireland, his well beloved Sonnes in Christ, now confederate in holy League, for the maintenance of Catholique Religion to the very perill of their blood, greeting and Apostolicall benediction.

SEeing that your unspeakable sufferings have beene now of late related unto us, by the Provost of the Irish Nation, of late which yee have undergone for these many Ages, not onely patiently, but willingly groaning under the Egyptian Yoake of Heresie, more heavie then that of *Pharoahs*, yea, and most ready to beare it still, so that, the one thing necessary, the most invaluable Pearle, the better part might not bee taken from you, nor the gate of Eternall happinesse after Life ended shut against you. Which when wee understood, Wee as our dutie required, with bended Knee both of heart and bodie, have recommended this your most pious intention to the Throne of grace, at the blessed Sacrifice of the Altar, feare yee not that ever ayde celestiall shall be wanting to you, who have so religiously preferred the salvation of your Souls, Christs Spouse, the welfare of the Church Catholique, before your livelyhoods and honours, freinds, Fathers, Mothers, Wives, Children, Sonnes, Daughters, yea, and then which nothing is more deare to man, life it selfe, how shall the Saviour of the World passe by you disregarded, whom in his Gospell he solemnely professeth to be more deare unto him then his owne Bretheren shall not Christ

sight

fight for his owne Champions, will not blessed S. Peter maintaine them that weigh not their owne possessions, so they may defend his. God forbid that you should ever be destitute of assistance, who have the blessed Mother of God for their shield and Buckler, as whom they honour, reverence, and adore, more zealously then all the World, goe on with prosperous successe, behave your selves manfully, that which yee have with transcendant piety begun, Wee earnestly require that with resolved constancy yee endevour to accomplish, strictly charging you that you by no meanes yee withdraw your hand from this plough, least yee be ever after unfit for the glorious society of heavenly triumphant Catholiques, you shall not onely have the universall party of the Roman Catholique faith spectators, but Orators and suitors to the divine Deity in heaven, but coadjutors, contributors to their utmost power in wishes consultations, allowances both for Armes, Victuals and other things necessary there in your Country & of this be assured, as for us to whom the government of our Lords blessed vessell is committed, doubt yee not but that you shall continually have us an intercessor to the Court of heaven for you, and an advancer of your successe, and enterprize here in your Kingdome, all the wayes wee for our Pastorall dutie shall thinke meetest: What remaineth, Wee by this our Legate *Orsbie* with the summe of Foure hundred Duckets, with fatherly recommendation and pastorall affection bestow upon you our plenarie Indulgence for all your sinnes, and benediction Apostolicall. Given at Rome the 1st of *February*.

*New-stile, Anno Salutis* 1642. *Under the Seale of the Fisherman, in the Nineteenth yeare of our Popedome.*

*Under written, Rancone and* S.R.L.P.S.

# His Majesties Answer to a Message sent to Him by the House of Commons, concerning Lycences granted by him to persons to goe into *Ireland*.

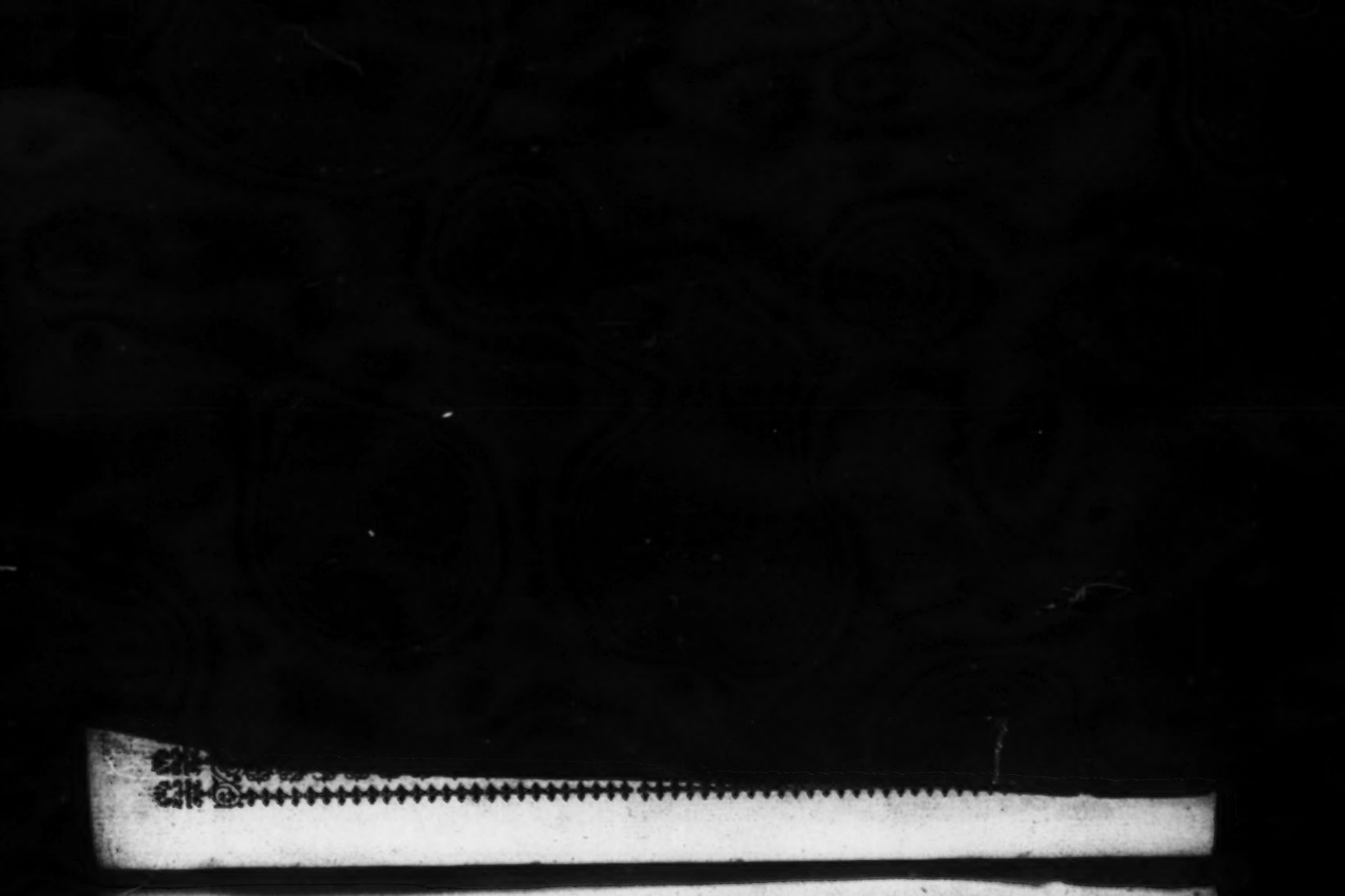
HIS Majesty hath seen and considered the Message presented to Him by the Lord *Compton* and Master *Baynton*, the 19th of *March*, 1641. at *York*, Touching such persons as have been Licensed by His Majesty to passe into *Ireland*.

Though he will not insist upon what little Reason they had to suspect that some ill-affected persons had passed into *Ireland*, under colour of his Maiesties Licence (Inferences being slender Proofes to ground beliefe upon) yet he must needs avow, That for any thing that is yet Declared, He cannot see any ground why Master *Pym* should so boldly affirme before both houses of Parliament, *That since the stop upon the Ports by both Houses against all Irish Papists, many of the chiefe Commanders now in the head of the Rebells, have been suffered to passe by his Majesties immediate Warrant*; For as yet there is not any particular person named that is now so much as in Rebellion (much lesse in the head of the Rebells) to whom his Majesty hath given Licence.

And therefore according to his Majesties Reply upon that Subject, His Majestie expects, That his House of Commons publish such a Declaration, Whereby this mistaking may be cleared, That so all the World may see his Majesties Caution in giving of Passes; And likewise, That his Ministers have not abused his Majesties trust, by any surreptitious Warrants.

And lastly, his Majesty expects, That henceforth there be more warinesse used, before such publike Aspersions be laid, unlesse the Grounds be before-hand better Warranted by sufficient Proofes.

FINIS.



# HIS MAJESTIES DECLARATION

To both Houses of Parliament;

(Which He likewise recommends to the consideration of all His loving Subjects)

In Answer to That presented to Him at *New-market* the 9th of March 1641.

LONDON:
Printed by Robert Barker, Printer to the Kings most Excellent Majestie: And by the Assignes of John Bill.
1641.

C R
DIEV ET MON DROIT

# His Majeſties Declaration to both Houſes of Parliament,

(Which He likewiſe recommends to the conſideration of all His loving Subjects) in Anſwer to That preſented to Him at *New-market* the ninth of March, 1641.

Although the Declaration lately preſented to Us at New-market, from both Our Houſes of Parliament, be of ſo ſtrange a nature, in reſpect of what We expected (after ſo many Acts of Grace and Favour to Our People) and ſome expreſſions in it

so different from the ufuall Language to Princes, that We might well take a very long time to consider it; yet the clearnesse and uprightnesse of Our Conscience to God, and love to Our Subjects, hath supplied Us with a speedie Answer, and Our unalterable Affection to Our People prevailed with Us, to suppresse that Passion, which might well enough become Us, upon such an Invitation.

We have reconsidered Our Answer of the first of this Moneth at Theobalds, which is urged to have given just cause of sorrow to Our Subjects. Whosoever looks over that Message (which was in effect to tell Us, That if We would not joyn with them (in an Act which We conceived might prove prejudiciall and dangerous to Us and the whole Kingdom) they would make a Law without Us, and impose it upon Our People) will not think that

that ſudden Anſwer can be re-
cepted to.

We have little encouragement to Replies of this nature, when we are told of how little valus Our words are like to be with you, though they come accompanied with all the Actions of Love and Juſtice (where there is room for Actions to accompany them) yet we cannot but diſavow the having any ſuch evil Councell or Councellors about Us, to Our knowledge, as are mentioned, and if any ſuch be diſcovered, we will leave them to the Cenſure and Judgement of Our Parliament. In the mean time, we could wiſh, that Our own immediate Actions which we avow, and Our own Honour might not be ſo roughly cenſured and wounded, under that common ſtile of Evil Councellours.

For Our faithfull and zealous affection to the true Proteſtant Pro-

fession, and Our resolution to concur with Our Parliament in any possible course for the propagation of it, and suppression of Popery, we can say no more then we have already expressed in Our Declaration to all Our loving Subjects, published in January last, by the advice of Our Privie Councell, in which we endeavoured to make as lively a Confession of Our Self, in this point, as we were able, being most assured that the constant Practice of Our Life hath been answerable thereunto: And therefore we did rather expect a Testimony and Acknowledgement of such Our Zeal and Pietie, then those Expressions we meet with in this Declaration, of any designe of altering Religion in this Kingdom. And we do (out of the innocencie of Our Soul) wish, That the Judgements of Heavin may be manifested upon those, who have, or had any such Designe.

As

As for the Scots troubles, We had well thought that those unhappy differences had been wrapt up in perpetuall silence, by the Act of Oblivion, which being solemnly past in the Parliaments of both Kingdoms, stops Our mouth from any other Reply then to shew Our great dislike for reviving the memory thereof.

If the Rebellion in Ireland, (so odious to all Christians) seems to have been framed and maintained in England, or to have any countenance from hence, We conjure both Our Houses of Parliament, and all Our loving Subjects whatsoever, to use all possible means to discover and finde such out, that we may joyn in the most exemplary vengeance upon them that can be imagined: But we must think Our self highly and causlesly injured in Our Reputation, if any Declaration, Action, or Expression of the Irish Rebels, any

Letter

Letter from Count Roſettie to the Papiſts, for faſting and praying, or from Treſtram Whitcombe, of ſtrange ſpeeches uttered in Ireland, ſhall beget any jealouſie, or miſapprehenſion in Our Subjects, of Our Juſtice, Piety and affection, it being evident to all underſtandings, That thoſe miſchievous and wicked Rebels, are not ſo capable of great advantage, as by having their falſe diſcourſes ſo far beleeved, as to raiſe Fears and Jealouſies to the diſtraction of this Kingdom, the onely way to their ſecurity: And we cannot expreſſe a deeper ſenſe of the ſuffering of Our poor Proteſtant Subjects in that Kingdom, then we have done in Our often Meſſages to both Houſes, by which we have offered, and are ſtill ready to venture Our Royall Perſon for their Redemption, well knowing, that as we are (in Our own Intereſt) more concerned in them, ſo we are to make a ſtrict

Accompt

Accompt to Almighty God for any neglect of Our duty, or their preservation.

For the manifold attempts to provoke Our late Army, and the Army of the Scots, and to raise a Faction in the City of London, and other parts of the Kingdom; If it be said, as relating to Us, we cannot without great indignation, suffer Our Self to be reproached, to have intended the least Force or threatning to Our Parliament; as the being privie to the bringing up of the Armie would imply: whereas we call God to witnesse, we never had any such thought, or kneiv of any such resolution concerning Our late Armie.

For the Petition shewed to Us by Captain Legg, we well remember the same, and the occasion of that Conference: Captain Legg being lately come out of the North, and repairing to Us at Whitehall, we asked

ed him of the ſtate of Our Army, and (after ſome relation made of it) he told Us, That the Commanders and Officers of the Armie had a minde to petition the Parliament, as others of Our people had done, and ſhewed Us the copy of a Petition, Which we read, and finding it to be very humble, deſiring the Parliament might receive no interruption in the Reformation of the Church and State, to the model of Queen Elizabeths dayes; we told him, we ſaw no harm in it: Whereupon he replied, That he beleeved all the Officers of the Army would like it, onely he thought Sir Jacob Aſhley would be unwilling to ſigne it, out of fear that it might diſpleaſe Us. we then read the Petition over again, and then obſerving nothing in matter or form we conceived could poſſibly give juſt cauſe of offence, we delivered it to him again, bidding him give it to Sir Jacob Aſhley, for whoſe

ſatisfaction

satisfaction we had written C. R. upon it, to testifie Our approbation; and we wish that the Petition might be seen and published, and then we believe it will appear no dangerous one, nor a just ground for the least jealousie, or misapprehension.

For Master Jermyn, it is well known that he was gone from Whitehall before we received the desire of both Houses for the restraint of Our servants, neither returned he thither, or passed over by any warrant granted by Us after that time.

For the breach of Priviledge in the Accusation of the Lord Kymbolton, and the five Members of the house of Commons, we thought we had given so ample satisfaction in Our several Messages to that purpose, that it should be no more pressed against Us, being confident if the breach of Priviledge had been greater then hath been ever before

offered, Our acknowledgement and retractation hath been greater then ever King hath given, besides the not examining how many of Our Priviledges have been invaded in defence and vindication of the other; And therefore We hoped Our true and earnest Protestation in Our answer to your Order concerning the Militia, would so far have satisfied you of Our intentions then, that you would no more have entertained any imagination of any other designe then We there expressed.

But why the listing of so many Officers, and entertaining them at Whitehall should be misconstrued, We much marvell, When it is notoriously known, the tumults at Westminster were so great, and their demeanours so scandalous and seditious, that We had good cause to suppose Our own Person, and those of Our Wife and Children to be in apparant danger, and therefore We had great rea-

son

ſon to appoint a Guard about Us, and to accept the dutifull tender of the ſervices of any of Our loving Subjects, which was all We did to the Gentlemen of the Innes of Court.

For the Lord Digby, We aſſure you in the Word of a King, that he had Our Warrant to paſſe the ſeas, and had left Our Court before We ever heard of the Vote of the Houſe of Commons, or had any cauſe to imagine that his abſence would have been excepted againſt.

What your Advertiſements are from Rome, Venice, Paris, and other parts, or what the Popes Nuntio ſolliciteſ the Kings of France or Spaine to do, or from what perſons ſuch Informations come to you, or how the credit and reputation of ſuch perſons have been ſifted and examined, We know not, but are confident, no ſober honeſt man in Our Kingdoms can believe, that We are ſo deſperate

or so senseless, to entertain such Designes, as would not onely bury thys Our Kingdom in sudden distraction and ruine, but Our own Name and Posteritie in perpetuall scorn and infamy. And therefore We could have wished, that in matters of so high and tender a nature (Wherewith the minds of Our good Subjects must needs be startled) all the expressions were so plain and easie, that nothing might stick with them with reflection upon Us, since you thought fit to publish it at all.

And having now dealt thus plainly and freely with you by way of Answer to the particular grounds of your Fears, We hope (upon a due consideration and Weighing both together) you will not find the Grounds to be of that moment to beget, or longer to continue a misunderstanding betwixt Us, or force you to apply your selves to the use of any other power then What the Law hath

given

given you, the which we allwayes intend shall be the measure of Our own power, and expect it shall be the rule of Our Subjects obedience.

Concerning Our Fears and Jealousies, as we had no intention of accusing you, so are we sure no words spoken by Us (on the sudden) at Theobalds will bear that Interpretation, we said for Our Residence neer you, we wisht it might be so safe and honourable, that we had no cause to absent Our self from White-Hall, and how this can be a breach of Priviledge of Parliament we cannot understand. We explained Our meaning in Our Answer at New-Market, at the Presentation of this Declaration concerning the Printed seditious Pamphlets and Sermons, and the great tumults at Westminster: And we must appeall to you and all the world, whether we might not justly suppose Our self in danger of either. And if we were

now

now at White-Hall, What ſecuritie have we, that the like ſhall not be again, eſpecially if any Delinquents of that nature have been apprehended by the Miniſters of Juſtice, and been reſcued by the People, and ſo as yet eſcape unpuniſhed? If you have not been informed of the ſeditious words uſed in, and the circumſtances of thoſe Tumults, and will appoint ſome way for the examination of them, We will require ſome of Our learned Councell to attend with ſuch evidence as may ſatiſfie you, and till that be done, or ſome other courſe taken for Our ſecurity, you cannot (with reaſon) wonder that We intend not to be where We moſt deſire to be.

And can there yet want evidence of Our hearty and importunate deſire to joyn with Our Parliament, and all Our faithfull Subjects, in defence of the Religion and publique good of the Kingdom? Have We

given

given you no other earnest but words, to secure you of those desires: The very Remonstrance of the House of Commons (published in November last) of the state of the Kingdom allows Us a more reall testimonie of Our good Affections then words: that Remonstrance valued Our Acts of Grace and Justice at so high a rate, that it declared the Kingdom to be then a gainer, though it had charged it self by Bills of Subsidies and Pol-money, with the leavy of 600000 pounds, besides the contracting of a Debt to Our Scots Subjects of 220000 pounds.

Are the Bills for the Triennial Parliament, For relinquishing Our Title of Imposing upon Merchandize, and Power of Pressing of Souldiers, For the taking away the Star-Chamber, and high Commission Courts, For the Regulating the Councell Table, but words: Are the Bills for the Forests, The Stan-

nery Courts, The Clerk of the Market, And the taking away the Votes of Bishops out of the Lords House, but Words: Lastly, what greater earnest of Our trust and reliance on Our Parliament could or can We give, then the passing of the Bill for the continuance of this present Parliament: The length of which We hope will never alter the nature of Parliaments, and the Constitution of this Kingdom, or invite Our Subjects so much to abuse Our Confidence, as to esteem any thing fit for this Parliament to do, which were not, if it were in Our power to dissolve it to morrow. And after all these, and many other Acts of Grace on Our part (that We might be sure of a perfect Reconciliation betwixt Us and all Our Subjects) We have offered, and are still ready to grant a free and generall Pardon, as ample as your selves shall think fit.

fit. Now if theſe be not reall expreſſions of the Affections of Our Soul, for the publike good of Our Kingdom, we muſt confeſſe that we want skill to manifeſt them.

To conclude (although we think Our Anſwer already full to that point) concerning Our Returne to London: we are willing to Declare, that we look upon it as a matter of ſo great weight, as with reference to the Affairs of this Kingdom, and to Our own inclinations and deſires, that if all we can ſay, or do, can raiſe a mutuall Confidence (the onely way with Gods bleſſing to make us all happy) and by your incouragement the Lawes of the Land, and the government of the City of London, may recover ſome life for Our Security, we will overtake your deſires, and be as ſoon with you as you can wiſh. And in the mean time, we will be ſure, that neither the buſineſſe of

Ireland, or any other advantage for this Kingdom shall suffer through Our default, or by Our absence: We being so far from repenting the Acts of Our Justice, and Grace, which we have already performed to Our People, that we shall with the same Alacrity, be still ready to adde such new Ones, as may best advance the Peace, Honour, and Prosperity of this Nation.

FINIS.

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S

27

ANOTHER

# DECLARATION

FROM BOTH

# HOUSES

OF

# PARLIAMENT:

## Sent to His Majesty,

*March* 22. 1641.

LONDON,
Printed by *R. Oulton & G. Dexter.* 1641.

ANOTHER

# DECLARATION

FROM BOTH

# HOUSES

OF

# PARLIAMENT

Sent to His Majesty,



LONDON

Printed by R. Oulton & G. Dexter. 1642

# ANOTHER DECLARATION FROM BOTH HOUSES OF PARLIAMENT to His Majestie.

May it please your Majestie,

OUR Majesties most Loyall Subjects, the Lords and Commons, cannot conceive that the *Declaration* which your Majesty received from Us at *Newmarket*, was such as did deserve that Censure your Majesty was pleased to lay upon Us, in that Speech which your Majesty made to Our Committees there, and sent in writing to both Houses: Our Adresses therein being accompanied with

with Plainneſſe, Humility and Faithfullnes, We thought more proper for the removing the Diſtraction of the Kingdome, then if We had then proceeded according to your Majeſties Meſſage of the 20. of *January*, by which your Majeſty was pleaſed to deſire that we would declare what we intended to doe for your Majeſty, and what We expected to be done for Our Selves; In both which, We have bin very much hindred by your Majeſties Deniall to ſecure Us and the whole Kingdome, by diſpoſing the *Militia*, as We had divers times moſt humbly Petitioned; and We have not bin altogether negligent of either, having lately made good proceedings, in preparing a Book of Rates to be paſſed in a Bill of Tunnage and Poundage, and likewiſe the moſt Materiall Heads of thoſe Humble deſires which We intended to Make to your Majeſty, for the good and contentment of your Majeſtie, and your People: But now, if theſe could not bee perfected till the Kingdome bee put into Safety, by ſettling the *Militia*; and untill your Majeſty ſhalbe pleaſed to Concurre with your Parliament in thoſe neceſſary things, We hold it impoſſible for you to give the world, or your People ſuch ſatisfaction, concerning the Feares and Jealouſies which We have expreſſed, as We hope your Majeſty hath already received, touching that Exception which you were pleaſed to take to Mr. PYM's Speech.

As for your own Feares and Doubts, the ground wher. of being from Seditious Pamphlets and Sermons, We ſhall as carefully indeavour to remove it, allboue as We underſtand what Pamphlets are by your Majeſty intended, as we have bin to prevent all dangerous Tumults. And if any Extraordinary Concourſe of People out of the

the City to *Westminster*, had the face and shew of Tumult and Danger, in your Majesties apprehensions, it will appeare to be caused by your Majesties Deniall of such a Guard to your Parliament, as they might have cause to Confide in; And by taking in *white Hall* such a Guard for your selfe, as gave just Cause of Jealousie to the Parliament, and of Terrour and offence to your People. We seeke nothing but your Majesties peace, and the prosperity of your Kingdomes; and We are heartily sorrie We have such plentifull Matter of an Answere to that Question, *Whether you have violated Our Laws?* We beseech your Majesty to remember, that the Government of this Kingdome, as it was in great part managed by your Ministers, before the beginning of the *Parliament*, consisted of many continued and multiplyed Acts of violation of Laws, the wounds whereof were scarcely healed, when the Extremity of all their violations was farre exceeded by this late, strange, and unheard of breach of our Laws in the accusation of the Lord *Kimbolton*, and the five Members of the *Commons House*, and proceedings thereupon; for which we have yet received no full satisfaction.

To your Majesties next Question, Whether you had denied any Bill for the ease and security of your Subjects? We wish we could stoppe in the midst of our Answer. That, with much thankfulnesse We acknowledge that your Majesty hath passed many good Bills, full of contentment and advantage to your People, but truth and necessity inforces us to adde this, That even in or about the time of passing those Bills some designe or other hath bin a foote, which if it had taken effect would not only have deprived us of the fruit of those Bills, but

have reduced us to a worse condition of confusion then that, wherein the *Parliament* found us.

And if your Majesty had asked us the third Question intimated in that Speech, *what was had done for your Selfe?* Our Answere would have bin much more easie; That Wee have paid two Armies, wherewith the Kingdome was burdened last yeare. That we have undertaken a Warre with *Ireland*: all which great mischiefe, and the Charges thereupon have bin occasioned by the evill Councells, so powerfull with your Majesty, which have and will cost this Kingdome more then two Millions, all which in Justice ought to have bin borne by your Majesty.

As for the free and generall pardon, your Majestie hath bin pleased to offer, it can be no security to our Feares and Jealousies, for which your Majesty seems to propound it, because they arise not from any Guilt of our owne Actions, but from the evill designes and attempts of others.

To this our humble Answer to that Speech we desire to adde an information which we lately received from the Deputy Governour of the *Marchant Adventurers*, at *Rotterdam* in *Holland*, That an unknowne Person appertaining to the Lord *Digby*, did lately sollicite one *James Henly* a Marriner, to goe to *Ellinore* and there to take charge of a Ship in the Fleete of the King of *Denmark*, there prepared, which he should conduct to *Hull*, in which Ships likewise he said a great Army was to be transported: And although we are not apt to give credit to Informations of that nature, yet we cannot altogether think it fit to be neglected, but that it adds somewhat to our feares and Jealousies, considering with what

Cir-

Circumſtances, it is accompanied of the Lord *Digbyes* preceding expreſſions, in a Letter to her Majeſty, and Sir *Lewis Diues*; and your Majeſties ſucceeding courſe of withdwrawing your ſelfe North-ward from your Parliament, in a manner very ſutable and correſpondent with that evill Counſell, which we doubt will make much deeper impreſſion in the generality of your people: and therefore we moſt humbly deſire, for the procuring and ſetling our and their confidence, and the other Reaſons concerning the recovery of *Ireland*, and ſecuring this Kingdome, which have beene formerly preſented to your Majeſtie, you will be graciouſly pleaſed, with all convenient ſpeed to returne to theſe parts, and to cloſe with the adviſe and deſire of your *Parliament*: Where you ſhall find their dutifull affections and endeavours, ready to attend your Majeſtie, with ſuch entertainment as ſhall not onely give your Majeſtie juſt cauſe of ſecurity in their faithfulneſſe, but other manifeſt evidences of their earneſt deſires, to advance your Majeſties ſervice, Honour and contentment, and to eſtabliſh it upon the ſure foundation of the Peace and Proſperity of all your *Kingdomes*.

FINIS.

Circumstances, it is accompanied of the Lord *Dayes* preceding expressions, in a Letter to her Majesty, and Sir *Lewis Dayes*, and your Majesties succeeding course of withdrawing your selfe North war, from your Parliament, in a manner very suitable and correspondent with that evill Counsell, which we doubt will make much deeper impression in the generality of your people: and therefore we most humbly desire, for the procuring and settling our and their confidence, and the other Reasons concerning the recovery of *Ireland*, and securing this Kingdome, which have beene formerly presented to your Majestie, you will be graciously pleased with all convenient speed to returne to these parts, and to close with the advise and desire of your *Parliament*: Where you shall find their dutifull affections and endeavours, ready to attend your Majestie, with such entertainment as shall not onely give your Majestie justicaeſe of security, in their faithfulnesse, but other manifest evidences of their earnest desires, to advance your Majesties service, Honour and contentment, and to establish it upon the sure foundation of the Peace and Prosperity of all your *Kingdomes*.

FINIS.

A

# DECLARATION

of the Great and weighty Affayres and Matters of Conſequence concerning this Kingdome.

Alſo the ſeverall Orders made by the Houſe of Parliament, *March* 22. 1641.

With ſome Remarkeable Occurrences from *Holland*, and the Kingdome of *IRELAND*.

Printed by Order of the Houſe of Parliament, *March* 22. 1641.

*Hen. Elſynge, Cler. Parl. Dom. Com.*

LONDON,
Printed for *John Thomas*, 1641.

## Expreſſe Commands from both the Honourable Houſes of Parliament.

WHereas the Abuſes and Vſurpations of the Papiſts in their Religion, hath given cauſe to the poore Subjects of this his Majeſties Kingdome, to preſent divers Petitions unto this Honourable Aſſembly; therein deſiring reliefe and deliverance from their eminent grievances, appearing by reaſon of their too much power over them, and over-much duty towards the Pope, by which occaſion they deny that authority and ſupremacy belonging to his Majeſty over the Church, contributing the ſame unto his Holineſſe, who is their ſupream Head; as alſo, being men of abilities for the moſt part, they uſe extream rigour towards thoſe Tenants, who are Proteſtants, not onely in the way of exaction of their due before the time it ſhould grow payable, but alſo by raiſing their Rents yearly, by renewing of Fines, and laying other exactions upon them, we therefore having been moved often in this behalfe, taking it into our conſideration have Ordered concerning the ſame, as followeth.

1 That all Papiſts and Recuſants within this his Majeſties Kingdome of *England* and *Wales*, of what condition, ſtate, or ability ſoever, denying to take the *Oath of Supremacy*, adminiſtred unto them by a Juſtice of the Peace, be forthwith committed to priſon in his Majeſties Goale next adjoyning, unleſſe they give ſecurity for their appearance at the next Seſſions, their ſurety being bound in the value of 1000. l. to produce the party, or parties ſo denying the ſame.

2 Concerning thoſe Knights and Gentlemen within this Kingdome, who are Recuſants, and whoſe Tenants are Proteſtants: It is Ordered, that the Rent of their Lands, Leaſes, Houſe, or houſe-room, be valued and payed for according to the

the proportion that other Neighbours adjoyning, shall pay to their *Protestant* Landlords, there being deducted out of the said sum upon every pound to be distributed to the poore, the summe of twelve pence.

3 That as for those persons Papists, who shall be proved to have any mutuall concurrence with the Rebels in *Ireland* in these wayes, either for supplyes of Victuall, contribution of money, loan, or such like, their goods be confiscate to the King, and those that shall desire the same, shall have a reward from the Parliament.

## *The Order concerning fortifying His Majesties Forts and Castles.*

THere being likewise divers Petitions delivered to this Honourable Assembly, to free them from those feares of Innovations, by reason of his Majesties Forts in the County of *South-hampton*, and the Isle of *Wight*, not being Fortified as they ought to have beene in some of them; these being not above two, others three pieces of Ordnance, fit for service: also others not having Powder and Ammunition to resist Innovations; For the amendment of which, and Removall of the Country Grievances, it was Ordered:

1 That the Castles of *Yarmouth*, the *Cows Hurst* Castle, *Southside* Castle, *Dunse* Castle, *Morby* Port, *Newston* Port in the Isle of *Wight*, the Castles of *Weymouth*, *Purbeck*, *Nelson*, *Holebey*, *Darkingdon*, *Mockliffe*, *Painswick*, *Harrowbey*, *Bantum*, *Walleway*, *Aggerton*, and *Vestoll* in the County of *Dorset*. The Castles of *Tauton Dean*, *Appleby*, *Brownsead*, *Bridgwater*, *Pimbley*, and *Norton* in the County of *Somerset*, with all other his Majesties Castles within the aforesaid Dominions, should be every one provided with 100. of the best and most ablest men, neare and neighbouringly adjoyning to the said Castles, chosen out of the Train-Bands of the said Counties, and such as shall not faile in performance of their duty therein.

2. That every one of the said Castles be fortified with ten pieces of Ordnance at the least, well mounted, and fit for service.

 3. That

3 That the Captain of the Caſtle be a man noted for a Religious perſon, and not given to the *Catholique Roman Religion*, but to be carefull of performing that duty impoſed upon his charge. But if in caſe they ſhall prove otherwiſe, upon juſt complaint and proofe thereof be diſcharged; according to the Order now Enacted.

4 That to every of the aforeſaid Caſtles, there be allowed as many Gunnes as Ordnance; beſides, every Gunner to have his Matiſe or man to attend him.

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## An Order made by the Houſe of Parliament, concerning the ſuppreſſing of thoſe men, that are gathered together in a warlike manner in the Countie of *Durham*.

WHereas by Letters written by the Sheriffe, and divers Juſtices of peace of the County of *Durham*, to an Honorable Member of this Houſe, and this day read in this houſe, It doth appeare that great Multitudes of People have of late aſſembled themſelves at ſeverall times, in ſeverall places of that County, to the number of three or foure Hundred in one Company in Warlike manner, vpon a pretence of pulling downe ſome incloſurs, which they have already done in a very outragious manner in ſome parts of the County, and threaten to doe the like in other parts, And for that, this Houſe conceiveth that ſuch tumultuous and diſorderly meetings are altogether in themſelves vnlawfull, and may in theſe times prove of very dangerous conſequence. It is therefore this day, Ordered by the Houſe of Commons, that the Juſtices of peace of the ſaid County ſhall make diligent inquirie after the names of ſuch Perſons, as were the chiefe Leaders in the ſaid tumultuous aſſemblies, or any of them, and certifie their names forthwith to this Houſe, that ſuch ſpeedy and exemplarie courſes may be held againſt them as to Law and Juſtice appertaines. And for the future, it is further Ordered, that if any tumultuous aſſemblies or routs of people, vpon any pretence

pretence whatsoever shall at any time hereafter be made in any part of the said County, that the said Justices of peace & Sheriffe shall by all wayes and meanes possible endeavour to suppresse the same, and that if need be, the Sheriffe shall goe with the power of the County to arrest such offenders and Riotours and shall Arrest them, and the said Justices and Sheriffe shall record that which they shall so find done in their presence against the Law, and if it happen that such trespassers and offenders shall be scattered and departed before the comming of the said Justices and Sheriffe, that the said Justices or any three or two of them shall diligently enquire after such assembly and Rout of people so made, and shall doe therein, what by the Statute and Lawes of this Realme they are enabled to doe, and they are hereby further required to certifie the names of offenders and their further proceedings in the premisses to this House, That in case such offenders shall by their Multitudes as otherwise evade such punishment as the Justices of the Peace can inflict upon them.

Then this House may take the same into further consideration and take such course for Punishing the offenders as in Justice shall be thought meete.

Nevertheless this House doth further declare, that if any Person or Persons whatsoever be injured by any inclosure of late made in this County without just Warrant of Law or consent of parties upon their addresse to this House by Petition otherwise of their just complaine. This House will bee carefull to take speedy course for their relieve as shall bee agreeable to Justice. And will also take into consideration in due time the Petition now remaining before them against the Bishop of *Durham* and others for their inclosures. And the Sheriffe of the Countie is likewise hereby required to publish this Order that it may be taken notice of throughout the Countie.

# The Coppie of a Letter, written by Master *William Newton*, one of the Gentlemen Vshers unto the Lady *Elizabeth*, unto his Brother *Francis Newton*, Esq. and one of the Foure Squires of the Body to his Majestie.

*From the Hage, March the* 18. *New stile*, 1641.

*Brother*,

WEE are here at the *Hage*, but in little better case, as touching feares and Iealousies, then you are in *England*: true, the matter of the Prince of *Orange* is seemingly composed, J wish I could say ended, fire raked up, may possibly appeare, yea and flame: The States will not trust him with monies, and paying of the Armie, as formerly, but will set up and create a new Officer for that purpose, this sometimes discontents his Highnesse, the Governor of *Bergin ap Zoom*, that towne of so great strength, being once a neere servant to his Highnesse, and brought up a long time under him, in very neere services, and preferred unto that great place of trust by the Princes mediation; him would the States now very faine remove; but the taske goes here that he will not hearken to it, having that great garrison firme on his side; as it is feared upon too just grounds; the Prince hath all the Armie, so that wee are not yet here quite cleer of all surmizes of after claps the Burgers in the Townes plainely give out, that they feare the Prince has been aforehand with them, and one of the Burgemasters of *Flushing*, openly in my Mr. the Princes presence Chamber, told my Lord *Goring*, in my hearing, that they had just cause to feare, that the Princes Sons Marriage with the eldest daughter of the King of great Britaine, had set the Prince on such a high straine, that shortly he doubted either their ruine or his owne, pray God things stand as they were, for unwonted aspiring thoughts, produce many times enterprizes more pleasing then successfull, if distempers should againe breake out heere: I thinke we must be forced to come and visite you in England, truth is, the States Generall have never the better opinion of the Prince since this match, some thinke

thinke the worse, nay their usuall respects are something colder toward my Lady, and Master, who I dare say upon oath, is heartily grieved for this difference, and discorrespondencie between the *Prince* and them, and hath no interest or partnership but sorrow in it, and who must reape disconvenience by it, and may account this to the rest of her crosses the Queenes entertainment at the *Hage*, is in my very soule more royall then heartie the Dutch liberalitie is almost at an end and the Queenes entertainment begins to slacken with them, only his Highnesse holds on his wonted nobleness in cheering her, they set her Majestie a day, that they would be rid of her, if so it please or stand with her occasions, Proclamation is made against your *Parliament* delinquents, forbidding them strictly to repayre hither during her Majesties abode here upon paine of imprisonment, and sending backe into England with strict guard, hath been here published in all Townes and Dominions of the States, yet two have bravely adventured to kisse her hand, who came hither wonderfully well disguised and walked not openly in Court, lay in the Prince of Oranges owne lodging, and after two dayes tooke leave to goe to Brussels, God knowes the Queene is very narrowly watched here, as a personage of her quality may be; and I durst pawne my life the Parliament hath some agents here secretely to attend that busines, and three of them are in my Conscience *L. O. S. S. P. H.* Her Majestie would have gone to Cullen, to have attended upon her Mother, then to Brussels, but was denied, the Prince of Orange seemed very forward to accomplish her desire in both, as farre as in his power, but he was not so forward. but she found the Dutch as froward, who absolutely denyed in plaine termes, studying all the wayes they can to gratifie and comply with the Parliament, not caring who they displease, so they satisfie them, I vertely thinke the Queen as the matter stands will not trouble them long here, and that yee shall have her in England yet a good while before Easter.

Thus hoping your welfare, and all our contents from his Highnesse Court at the *Hage* this present Friday, *March* the 18., I remaine your ever true and loving Brother, and Servant,

*Wil. Newton.*

*March*,

## Very Joyfull Newes from *Ireland*.

Master *John Hookredge*,

I Have written by the two last Posts, and now I have gotten a lame hand; but having good Newes, it shall not let to impart it unto you. The last Saturday the Lord *Moore* and Sir *Henry Tichebourne* sallyed out of the Towne, and fell upon the enemies, and drove them out of their Trenches, and raiſ'd their ſiege, ſlew about 350. of their men, and tooke many of their chiefe Officers, and have relieved themselves bravely, and tooke 150. of their Muskers, and a field full of Pikes, we having loſt, as ſome affirme, no men. Here are three of our Captaines come by Land, ſo that this Newes is true. Upon Munday our Forces went out, 4000. Foot and 500. Horſe, they are already within 5. myles of *Tredagh*: by the way; Lievtenant Colonell *Read* came in to our men, and ſubmitted; if he had not done it, he could not have fled: he is ſent hither, and lodg'd in the Caſtle. I doe believe we ſhall now get good ſtore of Corne out of the Country, which will keepe the price from riſing. Our men are not expected home this weeke, pray God keepe them ſafe. Sir *Philimy Oneale* was in the Battell, but was faine to flye, and that was not like to ſerve turne, ſo he hid himſelfe in a Furs-Buſh.

MVSEVM BRITANNICVM

With my true love, I reſt,

Your affectionate Friend,

*Raphael Hunt.*

22. *Martii.*

It is this day Ordered, That this Letter be forthwith printed.

*Hen. Elſinge, Clerk. Parl. D. Com.*

FINIS.